﴿ ٱلَّذِينَ ءَاتَيْنَهُمُ ٱلْكِتَابَ يَتَلُونَهُ حَقَّ تِلَاوَتِهِ ٓ أُوْلَتِهِكَ يُؤْمِنُونَ بِهِ ﴾

(( Those to whom We have given the Book recite it with its true recital; they [are those who ] believe in it )) Al-Bagarah 121

# Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 2

الجزء الثاني



By Kareema Czerepinski إعداد الأستاذة

كريمة سربنسكي

# أحكام تجويد القرآن

الجزء الثاني

الأستاذة كريمة سربنسكي

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Kareema Czerepinski

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# بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

#### **Foreword**

Bismillah, and al-hamdu lillah, and may Allah shower greetings and peace on our beloved Messenger, his family, companions, and those who follow them in that which is right. By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. Allah chooses the time and manner for completion of things, and although the delay in part two seemed long, it was a great blessing in many ways. For the detailed introduction to this series and the references, which have not changed, please refer to the lengthy introduction in part one.

Although many were thanked in the introduction of part one, again I must express my thanks and gratitude to the honorable Sheikh Ayman Swayd and Sheikhah Rehab Shaqaqi for their huge input in the writing of part two. Sheikh Ayman laboriously wrote in more precise Arabic

"كيف نَقرأ القـــرآن" definitions used by him in his tajweed program on Iqra Television program

with the assistance of his wife, my dear teacher, Sheikhah Rehab; and these were then translated into English. May Allah grant them the highest level in Paradise and relieve them of all suffering, pain, and sorrow in this world, and grant them both good health. Ameen. Their invaluable input will support many in their study of tajweed.

There are many who assisted in reviewing part two and they all gave many wonderful and valuable suggestions in content, layout, formatting, phrasing, as well as pointing out typing errors. Surely, part two improved greatly with their help. I pray that Allah bless them all and their families with the greatest khair in this world and the Hereafter.

Lastly, I thank my dear husband again for all that he has done in support, moral and financial, for this and my other projects related to the Qur'an and tajweed. He continues to be a source of great goodness and I pray that Allah will bless him, protect him, grant him good health, and grant him all that is good in this world and Jannah Al-Firdaws in the Hereafter.

May Allah grant all that use this book and most of all its author, purity of intention in studying and teaching the Qur'an.

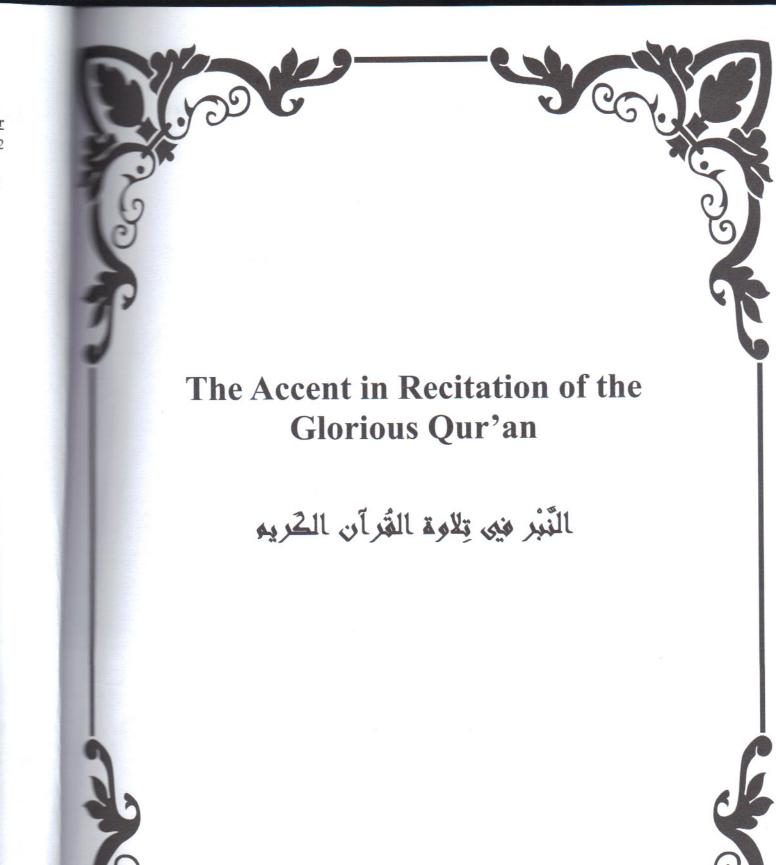
(An-Naml 40)

"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful."

# Table of Contents

Stopping on a letter that has a shaddah The ya' and wow and circumstances of an-nabr The shaddah after a medd letter The hamzah on the end of a word after a medd Special verbs in the dual form  Chapter two: The Characteristics of Letters  General introduction and categories of characteristics Introduction to characteristics with opposites and those without  Characteristics with opposites and those without  The whisper and the apparent الفصور الجهر المعالى ا
General introduction and categories of characteristics Introduction to characteristics with opposites and those without  Characteristics with opposites and those without  The whisper and the apparent الهمس والجهر المهمس المهم
Introduction to characteristics with opposites and those without  Characteristics with opposites الشدة والتوسط والرخاوة الفمس والجهر الشدة والتوسط والرخاوة والتوسط والرخاوة والتوسط والرخاوة علمه الشدة والتوسط والرخاوة والاستغال المعاللة والانتخال المعاللة والمعاللة والانتخال المعاللة والمعاللة والمع
The whisper and the apparent الشدة والتوسط والرخاوة The strength, the in-between, and softness p.9  The fruits of the characteristics of ash-shiddah, at-tawassit, ar-rikhaawah  The elevated and the lowered الاستغلاء والاستغال p.12  The adhesion and the open الطباق والانفتاح p.12  Characteristics without opposites المضات التي لا ضد لها The whistle الصفير السنيال p.13  The softness اللين p.13  The drifting النكران p.14  The repetition التكرار p.15
The strength, the in-between, and softness الشدة والتوسط والرحاوة p.9  The fruits of the characteristics of ash-shiddah, at-tawassit, ar-rikhaawah  The elevated and the lowered الاستعلاء والاستغال p.12  The adhesion and the open الاطباق والانفتاح p.12  Characteristics without opposites الصفات التي لا ضد لها The whistle الصفا p.13  The softness اللين p.13  The drifting النحواف p.13  The repetition التحواف p.14  The repetition التحوا
The fruits of the characteristics of ash-shiddah, at-tawassit, ar-rikhaawah The elevated and the lowered الاستفلاء والاستفلاء والاستفال p.12 The adhesion and the open الطباق والانفتاح p.12  Characteristics without opposites الصفات التي لا ضد لها The whistle الصفا p.13 The softness اللين p.13 The drifting اللغواف p.13 The drifting التكواف p.14 The repetition التكوا p.15
The elevated and the lowered       الاستعلاء والاستغال والاستغال والانفتاح       p.12         Characteristics without opposites الصفات التي لا ضد لها The whistle       الصفات التي لا ضد لها الصفير       p.13         The softness       اللين       p.13         The drifting       الانحراف       p.14         The repetition       التكرار       p.15
Characteristics without opposites الصفات التي لا ضد لها         The whistle       الصفير       p.13         The softness       اللين       p.13         The drifting       الانحراف       p.14         The repetition       التكرار       p.15
The whistle       الصفير       p.13         The softness       اللين       p.13         The drifting       الانحواف       p.14         The repetition       التكرار       p.15
The whistle       الصفير       p.13         The softness       اللين       p.13         The drifting       الانحواف       p.14         The repetition       التكرار       p.15
The drifting الانحواف p.14 The repetition التكرار p.15
The repetition p.15
The spreading around التفشي p.15
The lengthening الاستطالة p.16
The nasalization p.16
The characteristics in the Jazariyyah poem الشواهد من الجزرية p.17
Divisions of characteristics according to strength and weakness p.18
Chapter three: The Velarization and Attenuation التَّفخيم والتَّرْقيق pp.19-2'
(Tafkheem and Tarqeeq)
General definition and categories p.19 Letters that always have velarization (tafkheem) p.20 Levels of tafkheem and two schools of thought p.20-22
Letters that sometimes have tafkheem and other times tarqeeq p.23
The laam of the Name of the Majesty اللام من لفظ الجلالة p.23-24
The ra' and cases of tafkheem and tarqeeq p.25-27

Chapter four: The Two Alike, the Two Similar, the Two Close, an الْمُتَمَاثِلان وَالْمُتَجَانِسان وَالْمُتَقَارِبان وَالْمُتَبَاعِدَان	d the Two Far
المتماثلان والمتجانسان والمتعاربات والمتعاربات	pp.28-42
General definitions of each category	pp.29-31
The meeting of two letters; the small and big idhgaam defined	p.32
The two like each other الْمُتَمَاثِلان	p.33-35
The two of similar nature الْمُتَجَانِسان	p.36-38
The two approximates to each other الْمُتَقَارِبان	p.39-41
The two far from each other الْمُتَبَاعِدَان	p.42
Chapter five: A Brief Introduction to Grammar Terms مختصر يسير في قواعد اللغة العربة	pp.43-48
Verbs Past tense Present tense Command form Essential make up of verbs Nouns Signs of nouns Participles and prepositions	p.44 p.45 p.46 pp.46-47 pp.47-48 p.48
همزة الوصل (Hamzah Al-Wasl) المهزة الوصل	pp.49-69
Definition and appearance of hamzah al-wasl versus hamzah al-qata' in various copies of the Qur'an.	pp.49-50
Hamzah al-wasl in verbs هرزة الوصل في الأفعال Hamzah al-wasl in nouns هرزة الوصل في الأسماء	pp.51-57
Hamzah al-wasl in participles همزة الوصل في المحروف	pp.58-62
Chart summarizing vowels used when he is it is	p.63
Chart summarizing vowels used when beginning with hamzah al-wasl	p.64
The meeting of hamzah al-qata' and hamzah al-wasl in one word Hamzah al-wasl preceding hamzah al-qata' Hamzah al-qata' of a question preceding hamzah al-wasl In verbs	pp.65-69 pp.65-66
In nouns	pp.67-68 pp.68-69



#### The Accent النَّبر

تعريفه في علم الأصوات الحديث: هُو الضَّغْطُ علَى مَقْطَعٍ أَوْ حَرْفٍ معيّنٍ مِن حُرُوفِ الْكَلِمَةِ بِحَيْثُ يَكُونُ صَوْتُهُ أَعْلَى بِقَلِيل مِمَّا جَاوَرَه مِنَ الْحُرُوف.

The من is defined in the modern study of sounds as: Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the juxtaposed letters.

This نَبْر (raising of the voice) varies from language to language, and from dialect to dialect. In the Glorious Qur'an the نَبْر is noted, Allah knows best, in the complete rules of recitation in five different circumstances.

#### in recitation نُبُر The first circumstance of the

Stopping on a letter that has a shaddah.

All of these are examples in which the last letter of the word has a shaddah. We know that a shaddah on a letter indicates that the letter is divided in to two letters, the first letter:

is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning النُّطق عُضْو النُّطق Ti is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur'an warn of the necessity of an accent on this last letter, even on the letter preceding it, to point out to the listener that this one letter, is actually two. We drop the vowel, but do not eliminate the letter. An exception to the jim of the voice in this case is

النون والمسيم المستددتان (The noon and meem with shaddah on them). These two letters with a shaddah have the most complete غنّه lets the listener know that there are two letters. Stopping on the word:

( اَلَكِنَ ) is therefore different than stopping on the word: ﴿ وَلَلْكِنَ ﴾ and stopping on ﴿ وَلَلْكِنَ ﴾ is different than stopping on: ﴿ كَانَ ﴾

Another exception, Allah knows best, is stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced. Examples are in the following words: ﴿ وَتَبُ لَهُ اللهُ ال

﴿ يُشَاقِ ﴾ and ﴿ حَادَّ ﴾ for it then falls in to the third circumstance of النسير, which will be discussed subsequently, إن شاء الله .

#### in recitation نَبُر The second circumstance of the

There are two cases:

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- that has a واو This occurs when pronouncing عند النَّطق بِوَاو مُشْدَّدةٍ قَبْلَها مَضْمُوم أَو مَفُتُــوح ... shaddah and the letter before it has a dhammah or a fathah (فَتْحَــة). Examples: ﴿ أَلَقُوَّةً ﴾ and
- 2. عند النُّطق بِياء مُشددَّة قَبلها مَكسُور أو مَفْتُوح When pronouncing a عند النُّطق بِياء مُشددَّة قَبلها مَكسُور أو مَفْتُوح that has a shaddah, and the letter before it has a kasrah or a fathah (فَتْحَة). Examples: ﴿ غَيَّا ﴾ and ﴿ فَتَعَالَى اللهُ عَلَيْهِ ﴾.
- There is a بن in these cases due to the possibility of incorrectly reciting a مد or lengthening the نبر and هُوَّامُون. In the example of هُمُونَا أَمُّونَا أَمُ اللهُ عَلَيْهِ عَلَيْهِ اللهُ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ

# in recitation نَبُر The third circumstance of the

This occurs when changing over from a count من المُشَدَّد وَ النَّصَادِم مِن الْمُشَدَّد وَ النَّصَادِم مِن طَرَفَي عُضْوِ النَّطْتِ This occurs when changing over from a shaddah. The saakin letter occurs حرف مد and the mouth was busy emitting the lengthened letter, it is necessary at the change over from the rot of the saakin letter (that occurs after it), that we put a مَنْ (an accent) in our recital. This غَضْوِ النَّطْتِ allows us to comply with reciting the saakin letter with غَضْوِ النَّطْتِ using a collision that leaves an acoustical mark. The saakin letter then makes its presence known quite clearly. If the مَن (collision) is weak the letter is then pronounced with a weak sound, to such a degree that it may not even be heard. This mistake is heard from some people when they recite the word: ﴿ الْضَالِينَ ﴿ with one مَا with a besence of the مَا سُورُ اللهُ الله

# in recitation of the Glorious Qur'an النَّبْرِ The fourth circumstance of

This occurs when stopping on a word that has a hamzah as the last letter preceded by a medd letter or leen letter. The reason for النّبر here is so the hamzah is not lost after the mouth was busy emitting the medd or leen letter. Remember, we do not stop on the همزة with a sukoon when there is a tanween with a fathah (فَتْحَــة) on the همزة when it is the last letter of the word. Instead we stop with a

Examples:

#### in recitation of the Glorious Qur'an النَّبُر The fifth circumstance of

This circumstance encompasses three different words in three specific locations in the Qur'an, when these specific words are read in continuation with the following word. These three words are all past tense verbs in the dual form (meaning there are two subjects), which is formed with an alif. This alif, indicating two subjects, is followed by a sukoon as the first letter of the following word. The بَنْ is needed in these three places so the meaning of the verse is not confused. The بَنْ here is an indication that there is an alif of the dual form of the verb, but it was dropped due to the Arabic rule forbidding two saakin letters to be recited together (المتناع التِقاء السَّاكِنَين). Without the بَنْ is used only when reciting these words in continuum with the next word, when stopping on these verbs with an alif indicating the dual form, there is no need for the since the reason for it has disappeared.

﴿ ذَاقَا ٱلشَّجَرَةَ ﴾ [الأعراف:22] ﴿ وَٱسْتَبَقَا ٱلْبَابَ ﴾ [يوسف:25] ﴿ وَقَالَا ٱلْجَمْدُ لِلَّهِ ﴾ [النمل:15]

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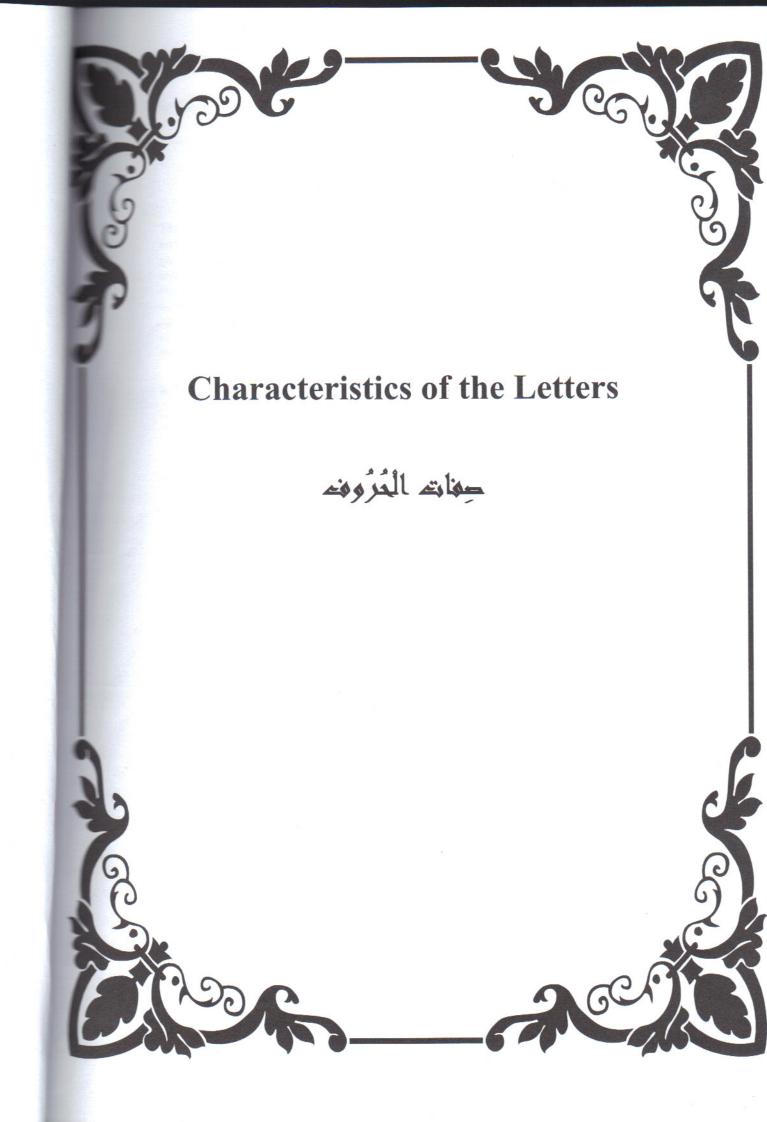
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## The Characteristics of Letters صِفَاتِ الْحُرُوفِ

The characteristics of the letters are what differentiate letters from others that share the same articulation point. If the student of the Qur'an is not applying all the characteristics of the particular letter he/she is articulating, it will sound either like a totally different letter, or will sound incorrect at the very least. The correct application of the characteristics of the letters makes the letters clearer, and teaches the various timings of the saakin letters, a very important aspect to good Qur'anic recitation. Studying the characteristics makes clear which letters are strong in make up, and which are weak. From this it is clear that the study of the characteristics of the letters and their application is a very important part of tajweed. Indeed, the application of the characteristics of letters is what differentiates a good reciter from an average one.

اللغة <u>Linguistic definition of characteristics</u>: What <u>serves the purpose of describing the meaning</u>. This can be in the way of physical descriptions such as white and black, or can be abstract descriptions such as education.

: هِيَ الْكَيْفِيَّةُ الْعَارِضَةُ لِلْحَرْفِ عِندَ حُصُولِهِ فِي الْمَخْرَجِ وَالَّتِي تُمَيِّرُهُ عَن غَيْرِه في الاصطلاح : هِيَ الْكَيْفِيَّةُ الْعَارِضَةُ لِلْحَرْفِ عِندَ حُصُولِهِ فِي الْمَخْرَجِ وَالَّتِي تُمَيِّرُهُ عَن غَيْرِه في الاصطلاح : Applied definition: The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

#### Two Divisions of Characteristics

- 1. الصّفَات الأَصْلِيّة Intrinsic or Basic Characteristics: These are characteristics that are part of the intrinsic make up of the letter and never leave the letter. This is what will be discussed in this section.
- 2. <u>الصّفات العَرَضيَّة</u> Incidental or Conditional Characteristics: These are characteristics which are present in a letter in some cases, and not present in the letter in other cases. An example of this would be الدغام. These are covered in other areas of this book (included in part one), and not discussed in this chapter.

#### : الصِّفَات الأصْلِيَّة Intrinsic or Basic Characteristics

There are eight characteristics in pairs; each characteristic of the pair is opposite to the other characteristic in the pair. There are also seven singular characteristics that have no opposites. Every letter has at least four characteristics, one of each of the pairs of opposites.

# 1د ثَمَان صفات ذوات الأضدا Eight Characteristics that have Opposites

The Characteristic الصفة		ضدها	Its Opposite
The Whi الْهَمس	sper	7 الْجَهر	The Apparent
الشدة The Strength		التوسط (الْ n Between	الرخاوة Softness
The Elev الاستعلاء	vated	الاستفال	The Lowered
The Adhes الإطباق	ioned	الانفتاح	The Opened

المثنة

# سبع صفات لا أضداد لَها Seven Characteristics without Opposites

- 1. الصفير The Whistle
- 2. اللين The Softness
- 3. الانحراف The Drifting
- 4. التكرار The Repetition
- 5. التفشي The Spreading Around
- 6. الاستطالة The Lengthening
- 7. الْغُنَّة The Nasalization

Some scholars, and Imam Ibn Al-Jazaree is of them, mentioned two other characteristics with opposites, الإصمات والذُلات (The forbidden and the fluent). These two characteristics are part of Arabic phonology, but have no application to tajweed of the letters nor effect on the pronunciation of the letters.

### الصفات التي لها أضداد Characteristics that have Opposites

The Whisper الْهَمْسِ	The Apparent الْجَهْر
في اللغة : الخفاء	في اللغة: الإعلان
Linguistic Definition: Concealment	Linguistic Definition: Apparent
في الاصطلاح: جَرِيَانُ السَّفَسِ عِنْدَ النَّطْتِ بِالْحَرْفِ لِضَعفِهِ النَّاشِئ عَنْ ضَعف الاعْتِمَادِ عَلَيْهِ في مَخْرَجِه.	في الاصطلاح: انْحِبَاسُ جَرِيَانِ النَّفَسِ عِنْدَ النَّطْقِ بالْحَرْفِ لِقُوَّتِهِ النَّاشِئَةِ عِنْ قُوَّةِ الاعْتِمَادِ عَلَيْهِ فِي مَعْرَجِه.
Applied tajweed definition: Running on of breath when pronouncing the letter due to its weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin.	Applied tajweed definition: Imprisonment of the flowing of breath when pronouncing a letter due to its strength which originated from relying on the letter at its articulation point.
Its Letters حروفها: "فَحَثَّهُ شَخْصٌ سَكَتْ"	Its letters: The rest of the Arabic alphabet

Some on congress of some one congress o

The Strength الشِّدَّة	The In-التَّوَسَّط (البَينيَّة) between	The Softness الرَّخَاوَة
في اللغة: الْقُوَّة	في اللغة: الاعْتِلَال	في اللغة: اللين
Linguistic definition: Strength	<u>Linguistic definition</u> : <i>Moderation</i>	Linguistic definition: Softness
الشدة في الاصطلاح: الْحَبَاسُ جَرِيَانِ الصَّوتِ عِنْدَ النُّطْقِ بِالْحَرْفِ لِكَمَالِ الاَعْتِمَادِ عَلَى الْمُخْ  Applied tajweed definition: Imprisonment of the running of the sound when pronouncing a letter due to complete reliance on the articulation point.	التوسط في الاصطلاح:  كُوْن الْحَرْفِ بَيْنَ الصِّفَتَيْنِ  أَيْ بَيْنَ صِفَةِ الشَّدَّةِ وَ صِفَةِ  الرَّخَاوَةِ بِحَيْثُ يَنْحَبِسُ  بَعْضُ الصَّوْتِ وَ يَحْرِي  بَعْضُهُ عِنْدَ النَّطْتِ بِهِ.  Applied tajweed  definition: The letter is in between the two characteristics; between strength and softness so that the sound is partially imprisoned and partially running when pronouncing the letter.	الرخاوة في الاصطلاح: جريانُ الصَّوتِ مَعَ الْحَـرُفِ لِـضَعفِ الاعْتِمَـاد عَلــى الْمَخْرَجِ  Applied tajweed definition: Running on of the sound with the letter due to weakness in reliance on the articulation point.
حروف الشدة: "أَجِدْ قَطْ بَكَتْ"	حروف التوسط: "لِنْ عُمَرْ"	Its letters: the rest of the Arabic alphabet

# الشِّدَّة والتَّوَسط والرِّخَاوَة Fruits of the Characteristics of

There are 28 letters that can be voweled, alif is not included in the number, since the alif never has a vowel and is always saakinah. The vowels are equal in timing between all letters, no matter whether the letter has the characteristic of شَدُّ (strength), عَمْ (in between), or وَخُلُوهُ (softness). No letter is longer than another when they are voweled; all vowels are equal. An example can be drawn in the word "ضَرَبٌ; each letter has a vowel, and in this word it so happens that all the letters have a fathah (فَتُحُبُ ) as a vowel. The first letter in this word is a die, which has the characteristic of وخاوة و vowels, the second letter is a برخاوة و which has the

characteristic of توسط (in between softness and strength), and the third letter is a باء, which has the characteristic of شِيدة (strength); yet when this word is recited properly, the timing of the ضاد، راء، والباء are equal. No voweled letter is longer in timing than the other.

When there is a sukoon on the Arabic letters, the case is different. There is a difference in timing of the saakinah letters depending on whether they have the characteristic of شِدَة or the saakinah letters of مُسِدَة (which are: "أجد قَطِ بَكَت"). The shortest timing for saakinah letters is for the letters of شِدَة, and the saakinah letters of the تَوسَط group have a longer timing than those of تَوسَط group of letters (the بَرْعُمَر group).

All saakinah رخاوة letters have equal timing to each other. This means that س should have the same timing as م ع , as well as all other letters of this group of م ب . In the same line of thought, all letters of that have a sukoon are equal in timing to each other. The ل should have the same timing as م ثنظُومَةُ: اللهُقَادِّمَةُ فِيمَا يَجبُ عَلى قَارِئِ القُرْآنِ أَنْ يَعْلَمُهِ , etc. This law of equality among similes was documented by Al-Imam Al-Jazaree, in his poem مَنْظُومَةُ: اللهُقَادِّمَةُ فِيمَا يَجبُ عَلى قَارِئِ القُرْآنِ أَنْ يَعْلَمُهِ , when he said:

(and the parallel of an utterance is the same as it).

If we look at the first aayah of the Faatihah, we can analyze this further.

has a vowel, so it takes the time that all vowels have of one vowel count. The second letter is a سين with a sukoon, and we know that the has the characteristic of رخاوة, and we also know that the وتحاوة group of letters has the longest timing of all the other letters, when saakin. We keep in mind though, that all ارخاوة letters that are saakinah are equal in length to each other. The third letter, a has a vowel, so it has the timing that all voweled letters have. The fourth letter that is pronounced is the saakin letter of the shaddah, a which is always in the previous word. The next letter is the second of the saakin letter of the shaddah, a leam with a fathah (فَتُحَدُد ), and this gets the timing all voweled letters get. After this is an alif, which is always in a lengthened state, and it receives the measure of two

vowel counts. After that, there is a with a kasrah, so it receives the timing of one vowel count, equal to all other vowels. The next pronounced letter is the first part of the shaddah on the واء with a sukoon; this is the first pronounced letter of the word: راء The is of the تَوُسَّط group of letters, so it receives an in between amount of timing, exactly the same timing of the laam saakinah in the word in. The following letter is the second part of the shaddah, a راء with a fathah (فَتْحَة), so it receives one vowel count of timing. After this there is a على with a sukoon on it. This letter is of the رخاوة group of letters, and as previously discussed they have the longest timing of all saakinah letters. The that follows this has a fathah (فَتْحَة), and therefore receives one vowel count. It is followed by an alif, which receives that comes after the alif receives one کسٹرة with a کسٹرة vowel count. The next pronounced letter is the first part of the راء that has a shaddah on it, a group of letters, so it receives an in between تَوسَسط of the word: ٱلرَّحِيمِ amount of timing, and equal to all other letters of this same group. The following letter is the second part of the shaddah, a clear with a fathah, so it receives one vowel count of timing. After this, there is a حاء with a kasrah on it, and it therefore receives one vowel count. A حاء comes next, and as previously studied in the mudood section, it receives two vowel counts if not followed by a hamzah or sukoon. In this case, we will be stopping on the word and therefore will be putting a circumstantial sukoon on the ميد. There is then a will be السُّكُون, and the ياء therefore will be lengthened 2, 4, or 6 counts. The last letter, a stopped on with a sukoon, and therefore will have an "in between" amount of timing on it; the same of all saakinah letters of the تَوَسَّط group of letters.

In conclusion, all voweled letters are equal in time to one another; all getting one vowel count. Saakinah letters have different lengths of timing depending on which group they belong to. The letters of the رخاوة group have the longest timing, yet they are equal in timing to each other. The تَوَسَّ group of letters have a shorter amount of timing when saakinah, but again, equal to each other. The شدة letters have the shortest timing of all the saakinah letters, and are equal to each other.

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The Elevated الاستِعْلاء	The Lowered الاستِفَال
في اللغة : الارْتِفَاع Linguistic definition: Elevation	في اللغة: الأنْخِفَاض Linguistic definition: Dropping or Lowering
في الاصطلاح: اتِحَاهُ ضَغْطِ الْحَرْفِ إِلَى الْحَنْكِ الْأَعْلَى نَتِيجَةُ ارْتِفَاعٍ أَقْصَى اللَّسَانِ عِنْدَ النُّطْق بالْحَرْفِ الْمُستَعْلى.	في الاصطلاح: عَدَمُ انْضِغَاطِ الْحَرْفِ إِلَى الْحَنَكِ الأَعْلَى لِعَدَمِ الْمُسْتَفِل. لِعَدَمِ ارْتِفَاعِ أَقْصَى اللِّسَانِ عِنْدَ النَّطْقِ بِالْحَرْفِ الْمُسْتَفِل.
Applied tajweed definition:  Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an "elevated" letter [letter from this group].	Applied tajweed definition: The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a "lowered" letter [letter from this group].
حروفها: "خُصَّ ضَغْطٍ قِظ"	The rest of the letters in the Arabic alphabet
the season of th	
The Adhesion الإطْبَاق	The Open الانفياح
في اللغة: الأُلتِصَاق Linguistic definition: Adhering	في اللغة: الأفتراق Linguistic definition: Separation
في الاصطلاح: انْحِصَارُ الصَّوْتِ بِالْحَرْفِ الْمُطْبَقِ بَيْنَ اللَّسَانِ والْحَنَــكِ الْأَعْلَى.	في الاصطلاح: عَدمُ انْحِصَارِ الصَّوْتِ بِالْحَرْفِ الْمُنْفَتح بَيْنَ اللِّسَانِ وَالْحَنَكِ الأَعْلَى.
Applied tajweed definition: The compression of the sound of the "طُبُاق" letter between the tongue and roof of the mouth.	Applied tajweed definition: The absence of compression of the sound of the letter of "الْفِتَــاح" between the tongue and the roof of the mouth.

## Characteristics that have no Opposites الصفات التي لا ضد لها

#### The Whistle الصَّفير

تعريفه في اللغة: هو حِلَّةُ الصَّوْت

Its linguistic definition: Sharpness of sound

في الاصطلاح: حِــدَّةٌ فِــي صَــوْتِ الْحَــرْفِ تَنْــشَأُ عَــن مُــرُورِهِ فِــي مَحــرىً ضَــيَّق. <u>Its Applied Definition:</u> Sharpness in the sound of the letter produced from it transversing through a tight passage.

حروفها ثلاثة هي: الصَّاد- الزّاكي- السِّين :<u>Its letters are three</u>

## The Softness اللَّيْن

Its linguistic definition: Easiness في اللغة : السهولة

في الاصطلاح: خُرُوجُ الْحَرْفِ مِن مَخْرَجِه بِسَهُولَةٍ مِن غَيْرِ كُلُفَةِ عَلَى اللَّسَان. <u>Its Applied Definition:</u> Emitting the letter from its articulation point with ease without effort from the tongue.

Its letters-روفها: الواو و الياء اللينيّتان، أي: الواو و الياء الساكنتان المفتوحة ما قبلهما

#### The Drifting الانْحِرَاف

Its linguistic definition: Drifting في اللغة : الْمَيْل

<u>Its Applied Definition:</u> Drifting of the sound of the letter due to the incomplete running caused by the tongue turning from its path.

Its lettersحروفها : اللام و الراء

راء and لام The difference between the "drifting" in the لفرُق بَيْن انْحِراف اللام والراء:

The tip of the tongue closes off the articulation point of the  $\mbox{$V$}$ , the sound then deviates off towards the sides of the tongue.

The راء sticks at the front of the tip to the articulation point, and the sound needs to escape so that there will not be تكرار (the next characteristic to be discussed). A small space at the very tip of the tongue is made so the sound can escape out of the mouth, excess trilling of السراء is avoided. This is the reason both of these letters have the characteristic of توسيط instead of رخاوة.

effort

#### The Repetition التَّكْرَار

Its language definition: Repetition of something once or more.

Its Applied Definition: The light trilling of the tongue when pronouncing the ell due to its tight articulation point. The reciter should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter ell.

#### The Spreading around التَّفَشّي

Its definition : Spreading around تعريفه في اللغة : الانتشار

في الاصطلاح: هُوَ انْتِشَارُ صَوْتِ الشِّينِ انْتِدَاءً مِنْ مَخْرَجِهِ حَتَّى يَصْطُدُمَ بِالصَّفَحَةِ الدَّاخِلِيَّةِ لِلأَسْنَانِ العُلْيَا. <u>Its Applied Definition</u>: Spreading the sound of the letter "sheen" starting from its articulation point until it collides with the inner plates of the top teeth. حرفه حرف واحد وهو: الشين Its letter

#### The Lengthening الاستطالة

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Its linguistic definition : Lengthening تعريفها في اللغة: الأمتداد

It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence the compression of sound on it (the tongue), until the tip of the tongue lightly touches the gum line of the two top front incisors. Note: The forward pushing is mechanical; the sound should not travel forward with this involuntary movement. If the sound went forward with it, the sound of الفقاد would then end up sounding like a الصفاد , which is incorrect. The lengthened sound of الرخاوة and should be as long as الرخاوة in any other letter that has رخاوة

#### The Nasalization الْغُنَّة

Its linguistic definition: A nasal sound that is emitted from the nose.

This is a required or intrinsic characteristic of the مسيم and cannot be separated from these two letters.

#### A note about the ميم and the reason for them being in the متوسط group.

If we dissect the محرج and characteristic of the غنة in the مون and مسيم into separate entities, we can understand why the two letters are of the متوسط group. Closing off the nostrils can eliminate the characteristic of the غنة. When this is done and we try to say ميم or ميم, we notice that there is imprisonment of the running of the sound (شدة). On the other hand, if we emit a without using any خرج of a letter, it is noticed that there is running of the sound (رخساوة). When we put the two together again, we end up with

16

# The Characteristics as Documented in الْجَزَريّة Poem on Tajweed

Al-Imam Al Jazaree in his poem مِنْظُومَةُ: الْمُقَدِّمَةُ فِيمَا يَحِبُ عَلَى قَارِئَ القُرْآنِ أَنْ يَعْلَمَـهِ , laid out the characteristics and their letters to make their memorization easier.

# [بَابُ صِفَاتِ الْحُرُوفِ]

صِفَاتُهَا : جَهْرٌ وَرِخُو مُسْتَفِلْ مُنْفَتِحٌ مُصْمَتَةٌ ، وَالضِّدَّ قُلْ مَهْمُوسُهَا : فَحَثَّهُ شَخْصٌ سَكَتْ شَدِيدُهَا لَفْظُ : أَجِدْ قَطْ بَكَتْ مَهْمُوسُهَا : فَحَثَّهُ شَخْصٌ سَكَتْ شَديدُها لَفْظُ : أَجِدْ قَطْ بَكَتْ وَبَيْنَ رِخُو وَالشَّدِيدِ : لِنْ عُمَرْ وَسَبْعُ عُلْوٍ : حُصَّ ضَغُطْ قِظْ حَصَرْ وَصَادُ ضَادٌ طَاءً نَاءً مُطْبَقَهُ وَفَرَّ مِنْ لُبً : الْحُرُوفُ الْمُذْلَقَةُ وَصَادُ ضَادٌ طَاءً نَاءً مُطْبَقَهُ قَلْمَ مَنْ لُبً : الْحُرُوفُ الْمُذْلَقَةُ صَادِ وَزَايٌ سِينُ قَلْقَلَةٌ : قُطْبُ جَدٍ ، وَاللّينُ وَاللّينُ وَاللّينُ مَا وَالْإِنْحِرَافُ : صُحَمًا وَالْإِنْحِرَافُ : صُحَمًا وَالْإِنْحِرَافُ : صُحَمًا فِي اللّامِ وَالرّا ، وَبِتَكْرِيرٍ جُعِلْ وَلِلتَّفَشِّي : الشِّينُ ، ضَاداً : اسْتَطِلْ فِي اللّامِ وَالراً ، وَبِتَكْرِيرٍ جُعِلْ وَلِلتَّفَشِّي : الشِّينُ ، ضَاداً : اسْتَطِلْ فِي اللّامِ وَالراً ، وَبِتَكْرِيرٍ جُعِلْ وَلِلتَّفَشِّي : الشِّينُ ، ضَاداً : اسْتَطْلُ

The meaning of the lines of poetry is:

[that have a] ياء مله واو [are] (اللين) [are] [and the letters of] اقُطْبُ حَـد الله [that have a] ياء مله واو [are] (الله عراف) and a fathah (الله عراف) before them, and the drifting (الله عراف) is correct on the المتكريس التكسرار). And [the characteristic of] مساد [the مساد [the elding (التفشي) is on the ضاد [the letter] مساد [the letter] (استطالة استطالة السند المسادة المسادة

# Divisions of Characteristics According to تقسيم الصفات من حيث القوة والضعف Strength and the Weakness

The preceding characteristics are divided into three groups: الصِّفات القويَّة: The Strong Characteristics

الجهر، الشدة، الاستعلاء، الإطباق، الصَّفير، القلقلة، الانجراف، التَّكرير، التَّفشي، الاستطالة، الغُنّة

The Middle Characteristics الصفات المتوسطة:

التوسط (البَينيّة)

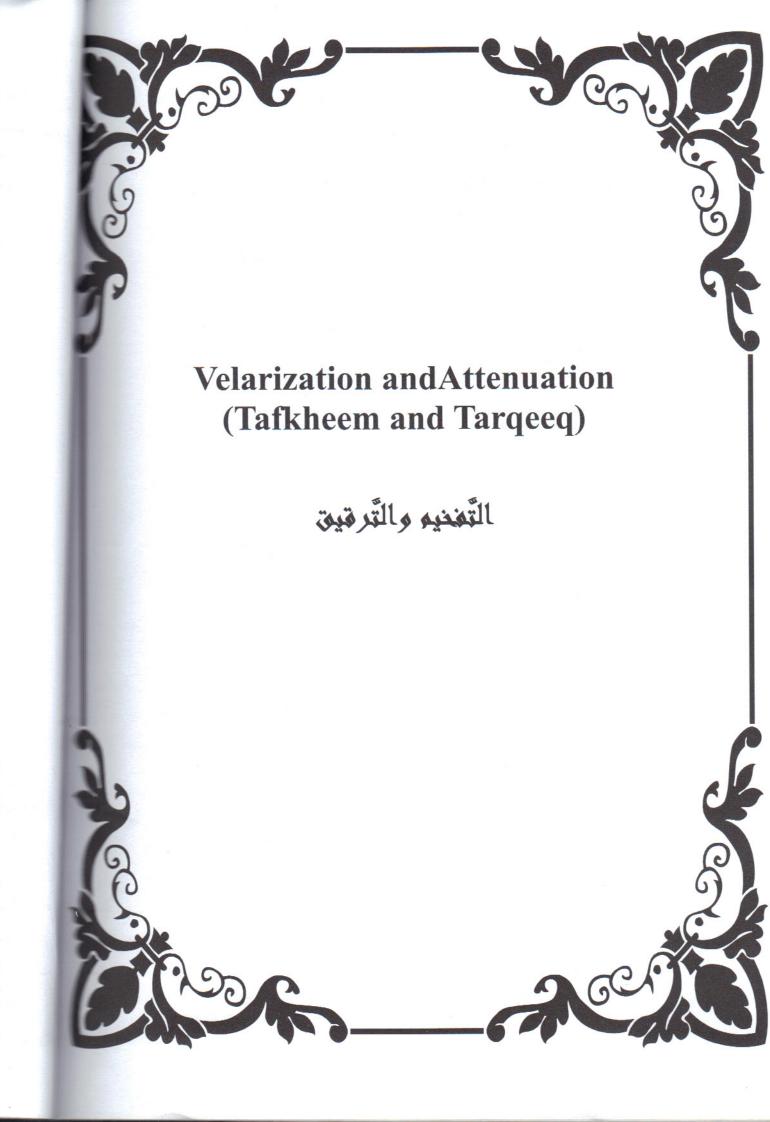
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The Weak Characteristics الصِّفات الضَّعيفة:

الهمس، الرخاوة، الاستفال، الانفتاح، اللين

From these categories, we can then divide the letters into similar classifications. Letters that are strong (حروف قویسة) are those that have all the strong characteristics. An example of this is letters (حروف ضعيفة) are those that have all the weak characteristics in it. A sample of a weak letter is الطاء The intermediary letters (حروف متوسطة) are the letters that have a mixture of strong characteristics and weak characteristics. An example of this is in اللام

<sup>&</sup>lt;sup>2</sup> The "qalqalah" is considered by many to be a presented characteristic and not an intrinsic characteristic, and such is the opinion of his eminence, Sheikh Dr. Ayman Swayd. It is for that reason that the qalqalah was not explained in this section.



# Velarization and Attenuation (Tafkheem التَّفْخِيمِ وَالتَّرْقِيقِ and Targeeg)

تعريف التَّفْخِيم في اللُّغة: مُوَ *التَّسيي*ق

The linguistic definition of tafkheem: Fattening

It is heaviness (fatness) that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth (اتُّحاه ضَعْط الصَّوْتِ إِلَى الْحَنَكِ الْأَعْلَى).

The linguistic definition of targeeq: Thinness

<u>Its applied definition</u>: It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).

The Arabic letters are divided into three groups as to tafkheem and tarqeeq:

- 1. حروف تفخم دائمًا Letters that always have tafkheem. These are the seven letters in the group: خص صَعْطِ قِظْ (the tafkheem letters).
- 2. حروف تفخم تارة وترقق تارة أخرى Letters which have tafkheem sometimes and tarqeeq other times.
  - a. الألف المديّة The lengthened alif.
  - b. اللام مِن لَفَظ الجَلالة . The lam in the name of
  - الراء .c.
- 3. حروف ترقق دائمًا Letters that always have tarqueq. This group consists of the rest of the Arabic alphabet.

# The Letters That Always Have الحروف التي تفخم دائمًا (حروف التفخيم) Tafkheem

The seven letters of the اسْتِعْلاء group make up this category. The letters of اسْتِعْلاء are in the group: خص صُغْطِ قِظ . These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics. Every time a letter has a strong characteristic, its tafkheem is stronger. The الصّاد والطّاء السّبِعْلاء the letters due to the compression of the sound between the tongue and the roof of the mouth in conjunction with the elevation of the tongue. The ranking of the الطّاء الطّاء

## Levels of Tafkheem مرَاتب التَّفْخِيم

There are two different schools of thought when it comes to tafkheem. Both are correct, but the reader should follow one or the other in their reading.

#### A. Three Levels of Tafkheem

This school of thought has three different levels in tafkheem. The strongest being the tafkheem letter that has a مُسَمَّة, the second being the tafkheem letter with a مُسَمَّة, and the third level, the tafkheem letter with a حَسرة . The saakin tafkheem letter follows the level of tafkheem of the vowel on the letter before it. This means if the tafkheem letter is saakin, and the letter before it has a fathah, then the tafkheem letter will be at the highest level of tafkheem. The saakin tafkheem letter preceded by a kasrah is at the lowest level of tafkheem. Sheikh Mohammed Al-Mutawali (الشيخ محمد التولي) described these levels in the following lines:

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kheem vel, the of the fore it saakin ed Alثُمَّ الْمُفَخَّمَاتُ عَنْهُمْ آتِيهُ عَلَى مَرَاتِبٍ ثَلَاثٍ وَهِيهُ: مَفْتُوحُهَا، مَضْمُومُهَا، مَكْسُورُهَا وَتَابِعٌ مَا قَبْلَهُ سَاكِنُهَا فَمَا أَتَىٰ مِنْ قَبْلِهِ مِنْ حَرَكَهُ فَافْرِضْهُ مُشْكَلاً بِتِلْكَ الْحَرَكَهُ

Then the heavy ones come with three levels and they are:

The one with a fathah (فَتْحَــة), then the dhammah, then the kasrah, and the saakin follows what

So what came before it in a vowel, then assume for it as the harakah that vowel.

#### The Five Levels of Tafkheem

The second school of thought of tafkheem has five levels. The highest level being a tafkheem letter being followed by a long alif (for example فطال). The second level is a tafkheem letter with a fathah (وُصَــدُقُ) on it (such as وُصَــدُقُ). The next level that of a tafkheem letter having a dhammah (as in يُقْلِب) The next level is a tafkheem letter with a sukoon (for example ريُقْلِب). And the last level, that of a tafkheem letter with a kasrah (such as صراطًا). This school of thought as to tafkheem varies from the previous three level school in a few ways. First, the tafkheem letter with a fathah (فَتْحَة) has two categories, that of a fathah (فَتْحَة) followed by an alif, and then a fathah (فتحسة) not followed by an alif. This school also varies from the previous one in that the tafkheem letter with a sukoon has its own level of tafkheem, whereas the other school of thought has the saakin letter following the tafkheem level of the vowel on the letter preceding it. This means that there will be a difference of tafkheem between the saakin letters in this group, which are not affected by the vowel of the letter preceding it, and the other group which is totally affected by the vowel on the letter preceding it. For example, a saakin tafkheem letter preceded by a fathah (فَتْحَة) in the three level school of thought, will have the highest ranking of tafkheem, whereas a saakin tafkheem letter of this five level school of thought, will have the 4th degree of tafkheem. الشيخ المُتولي described the five levels of tafkheem in the following lines:

#### التَّفِيهِ وِالتَّرِقِينِ Tafkheem and Tarqeeq

وَقِيلَ: بَلْ مَفْتُوحُهَا مَعَ الْأَلِفُ وَبَعْدَهُ الْمَفْتُوحُ مِنْ دُونِ أَلِفُ مَضْمُومُهَا، سَاكِنْهَا، مَكْسُورُهَا فَهَاذِهِ خَمْسٌ أَتَاكَ ذِكْرُهَا فَهَاذِهِ خَمْسٌ أَتَاكَ ذِكْرُهَا فَهْيَ وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَهُ فَخِيمَةٌ قَطْعاً مِنَ الْمُسْتَفِلَهُ فَلَيْ يُقَالُ : إِنَّهَا رَقِيقَهُ كَضِدِّهَا، تِلْكَ هِيَ الْحَقِيقَةُ فَلَا يُقَالُ : إِنَّهَا رَقِيقَهُ كَضِدِّهَا، تِلْكَ هِيَ الْحَقِيقَةُ

and it is said, "No, they are [the ranks] the fathah (فتحت) followed by an alif and after it a fathah (فَتْحَة) without an alif

the one with the dhammah, the saakin, the one with the kasrah; so that is five, its mention came to you".

and if it is in the lowest level, it has tarkheem, cut off from the istifaal (lowering of the tongue)

So it cannot be said it has tarqeeq, like its opposite, that is the truth.

# Letters that are Lightened الحُرُوف التي تُرَقق تارة وتُفَخّم تَارة أُخْرى Sometimes and are Made Heavy Other Times

The alif is not characterized as having tafkheem or tarqeeq, but instead it is known to follow the letter preceding it as to tafkheem or tarqeeq. If a tafkheem letter precedes it then it also has tafkheem. Examples of this are in: ﴿ قُطَالَ ﴾, ﴿ ظَالَتُ ﴾ and ﴿ وَاللَّهُ وَاللَّهُ وَاللَّهُ ﴾ If the alif occurs after a letter with tarqeeq, the alif also then has tarqeeq, as in: ﴿ يَادَى ﴾ and

#### The Lam of the Name of The Majesty (Allah, Ta'aalaa) اللام من لفظ الجلالة

#### The Lam of the Name of Allah has Tafkheem in the Following Three States:

- الله مفتوحًا آلله الله المفتوحًا If what precedes the Name of Allah has a fathah (فَتْحَة), such as in: ﴿ قَالَ ٱللَّهُ ﴾ ﴿ قَالَ ٱللَّهُ ﴾

an alif

kasrah;

ngue)

## The Lam of the Name of Allah Has Targeeg in the Following States:

- إذا كَان مَا قَبْلَهَا مَكْسُورًا كَسْرًا أَصْلِيًا أَوْ كَسْرًا عَارِضًا، سِوَاء كَان مَتَّصِلاً بِهَا أَم مُنْفِصلاً If it was preceded by a fixed kasrah or a conditional (incidental) kasrah even if it is connected to it (the Name of Allah) or separated from it. For example: ﴿ يَلِيُّهُ مَا لَلَّهُ مَا اللَّهُ مَا لَلَّهُ مَا لَا لَكُهُمْ وَاللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ مَا اللَّهُ اللَّ

الواء

إذا كان if it is

tal or

letter

The class in which it has tafkheem, four cases in which it has tarqued, and two cases that allow either tafkheem or tarqued.

#### The Eight Cases in which the sighas Tafkheem:

- 1. أَرْصَضَانَ ﴾: If it has a fathah (فَتْحَة), such as in إِذَا كَانَتْ مَفْتُوحَة .
- 2. إِذَا كَانَتْ سَاكِنَةٌ وَقَبْلَهَا مَفْتُوح إِلَا كَانَتْ سَاكِنَةٌ وَقَبْلَهَا مَفْتُوح , as in:
- 3. إذا كَانَتْ سَاكِنَةُ وَقَبْلَهَا سَاكِنَ غَيْرِ الياء وَمَا قَبْلَهُ مَفْتُوح . If it is saakinah and the letter before it has a sukoon, and the letter before that has a fathah, (فتحة) as in: ﴿ وَٱلْعَصِيرِ ﴾.
- 4. كَفُرُواْ ﴾ If it has a dhammah, as in: ﴿ كَفُرُواْ ﴾.
- 5. إذا كَانَتْ سَاكِنَةٌ وَمَا قَبْلَهَا مَصَامُوم If it has a sukoon, and the letter before it has a dhammah, as in . ﴿ ٱلْقُرْءَانُ ﴾:
- 6. إذا كَانَت سَاكِنَةً وَقَبْلَهَا سَاكِنَ وَمَا قَبْلَهُ مَصَرْمُوم If it is saakinah, preceded by a saakin, preceded by a dhammah, as in : ﴿ يَخْسَرُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلِيهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِكُ عَلَيْهِ عَلَيْهِ عَلِهُ عَلِي عَلِهُ عَلَاهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلِي عَل
- 7. إذا كَانَت سَاكِنَةٌ وَقَبْلَهَا كَسْرٌ عَارْضٌ (كسر هَمْزَة وَصل) If it is saakinah and preceded by a conditional (incidental) kasrah (this is in the hamzah al-wasl). The الله is said with tafkheem when preceded by hamzah al-wasl, if we start on the hamzah al-wasl with a kasrah, or if continuing from the previous word. If we start on the hamzah al-wasl, the kasrah is مَلْفُوظَة (pronounced), if we are continuing from the previous word the kasrah is

﴿ ٱرْجِعُواْ ﴾ and ﴿ لِمَن ٱرْتَضَىٰ ﴾ :Examples .مُقَدّرة

8. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَبَعْدَهَا حَرَّفُ اسْتِعْلاءِ غَيْر مَكَسُور Bit it is saakinah and before is a kasrah, and after it (الراء) a letter of استعلاء that does NOT have a kasrah. As in: ﴿ مِرْصَادًا ﴾ and ﴿ قِرْطَاسٍ ﴾.

#### The Four Cases in which the sty has Targeeq

- 1. إِذَا كَانَت مَكَسُورة ! If it has a kasrah, as in: ﴿ كَرِيمِ ﴾ and ﴿ الرِّبِيمُ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّذَا اللَّهُ اللَّا اللَّا اللَّا اللّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّذِاللَّا اللَّهُ اللّ
- 2. إِذَا كَانَتُ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَلَيْسَ بَعْدَهَا حَرْفُ اسْتِعْلاء . If it is saakinah, and a kasrah precedes it and the letter following it is NOT a letter of استعلاء. This is exemplified in the word: ﴿ فِرْعَوْنَ ﴾.
- 3. إِذَا كَانَتْ سَاكِنَةً وَقَبْلَهَا سَاكِنَ وَقَبْلَهُ مَكْ سُور ! If it is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. An example of this is: ﴿ حَجْرٌ ﴾ (when stopping on this word).
- 4. أَذَا كَانَتْ سَاكِنَةٌ وَقَبْلَهَا يَاءٌ سَاكِنَةٌ وَقَبْلَهَا يَاءٌ سَاكِنَةً وَقَبْلَهَا يَاءٌ سَاكِنَة in this case has إذا كَانَتْ سَاكِنَة no matter what kind of vowel precedes the ياء saakinah. This is exemplified in the words: ﴿ فَنَيْرُ ﴾, أَلْخُنِيرُ ﴾, and ﴿ فَنَيْرُ ﴾, and ﴿ فَنَيْرُ ﴾, and ﴿ فَنَيْرُ ﴾, when stopping on these words).

ah and

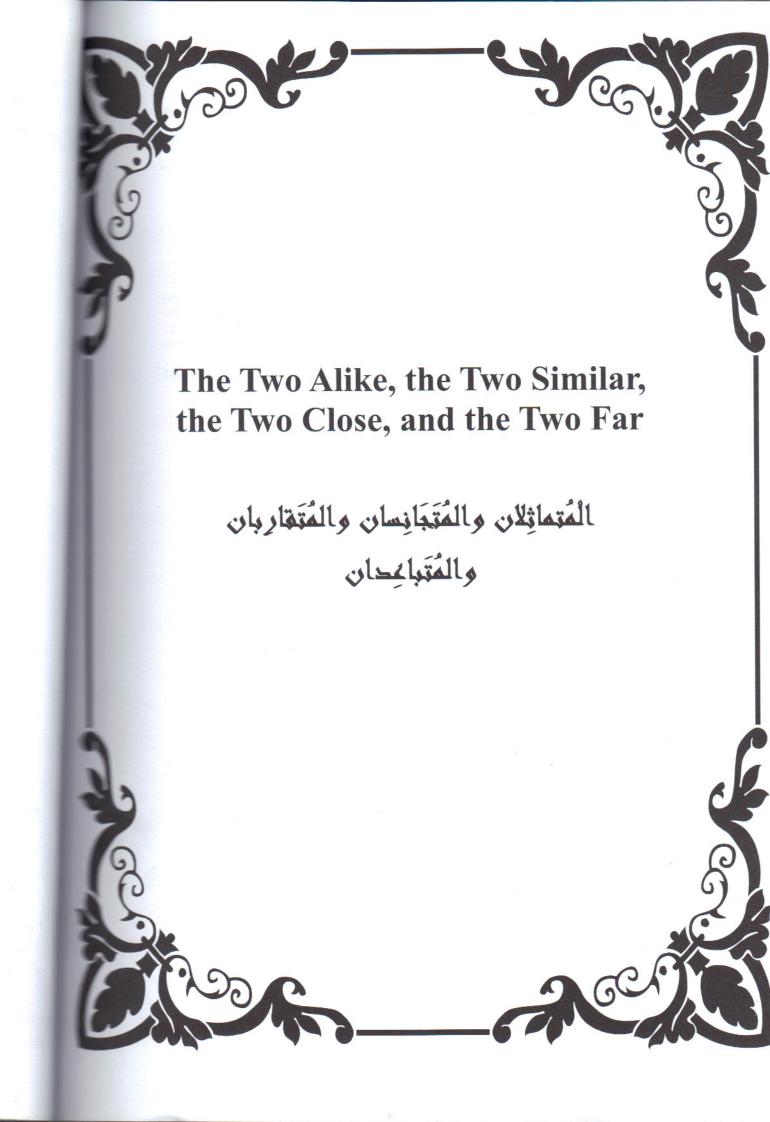
d in

The Cases Where Both Tafkheem and Targeeg are Allowed of the

is saakinah, and it is preceded by a kasrah, and followed by a letter of the استعلاء مكسور group, and this استعلاء letter has a letter of the استعلاء group, and this استعلاء letter has a kasrah. There is only one example of this in the Holy Qur'an, and that is the word فورق in aayah 63 of السقرة السقعراء The two different ways of reading the السقعراء has tafkheem, according to the eighth case in which the المعاونة المعاون

# The Letters that Always have Tarqeeq الحروف التي ترقق دائمًا

The rest of the letters in the استفال group that remain always have tarqueq. These are all letters of الاستفال except الاستفال, the المخلالة and the الاستفال.



# المُتَمَاثِلان وَالمُتَجَانسان وَالمُتَقَارِبان وَالمُتَبَاعِدَان

The study of the relationship two letters have to each other when they meet in writing and pronunciation is important in determining whether the first letter is pronounced clearly, or whether there is a possibility or even a requirement of the first letter merging into the second. This chapter explains the four possible different categories the two meeting letters can fall into, as well as the rules applied for each group or special letters within a group.

The meeting of two letters is of three different ways:

- 1. التقاؤُهُما في اللفظ وَالْخَطِ The meeting of the two letters in pronunciation and writing, in that there is no separation in them, such as the two in ابساء فعل لَكُم في in لام and the two وَلَا يَغْتَب بَعْضُكُم في .
- 2. <u>التِقَاؤُهُما في الْحَط فَقَاط</u>
  The meeting of the two letters in writing only, such as in هاء The meeting of the two letters in writing only, such as in هاء prevents مد صلة are next to each other, but the عن عاصم).
- 3. التِقاؤُهما في اللفظ فقـط The meeting of the two letters in pronunciation only, as in فون The meeting of the two letters in pronunciation only, as in فون from each other, but since the alif is not pronounced, the two نون meet.

The first type is what will be discussed. The second type does not apply to the reading of عن عاصـــم. The third type does not enter this section. The two letters can be next to each other within one word, or between two different words.

The Two Alike, the Two Similar, the Two Close, and the Two Far الْمُتَمَاثِلان وَالْمُتَجَانِسان وَالْمُتَجَارِبان وَالْمُتَبَاعِدَان

The first type of meeting of two letters is divided into four divisions:

- المُتَمَاثلان 1.
- الْمُتَجَانسان . 2
- الْمُتَقَارِبان .3
- الْمُتَبَاعِدان 4.

# 1. الْمُتَمَاثِلان The Two Like Each Other

هُمَا الْحَرْفَانِ اللَّذَانِ اتَّحَدَا فِي الْمَخْرَجِ وَالصَّفَة تعريف:

Its Definition: The two letters that are alike in characteristic and in articulation point. This means they are the exact same letters. As stated in the introduction to this section, we are only concerned about two letters that are next to each other in writing and in pronunciation, whether this is within one word or between two juxtaposed words. Examples of this are: The two still in

# 2. الْمُتَحَانسَان The Two of the Similar Nature

تعريفه: هُما الْحَرْفَانِ اللَّذَانِ اتَّفَقَا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصِّفَة

Its Definition: They are the two letters that have the same articulation point, but differ in characteristics. They can be in one word as in: ﴿ عَبَدتُمْ ﴾, or within two words, as in:

## 3. الْمُتَقَارِبَان The Two Close to Each Other

This

only

in

التعريف: هُمَا الْحَرْفَانِ اللّذَانِ تَقَارَبَا فِي الْمَحْرَجِ والصّفَةِ، أو الْمَحْرجِ دُون الصّفةِ، أو الصّفةِ دُون التعريف الْمَحْرج المُعَدِّج

Its Definition: It is the two letters which are close in الْمَخْرَج and الْمَخْرَج or close in الصَّفة but not in الصَّفة, or close in الصَّفة but not in الصَّفة.

From this definition it is clear that there are three different ways that two letters can be classified as التقاربين. There is a difference of opinion in the meaning التقاربين of the two letters involved, the most important opinions are:

A. That there is no separation between the articulation parts of the two letters. Instead, they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts, there is no separation between the two parts (as in the lips and the tip of the tongue).

B. The approximation of the two letters is a relative approximation, whether they use the same articulation part or not. This opinion is used most when the two letters have closeness in characteristics, but not articulation points.

# The Two Alike, the Two Similar, the Two Close, and the Two Far الْمُتَمَاثِلان وَالْمُتَجَائِدان وَالْمُتَجَائِدان وَالْمُتَجَائِدان

not too close in الْمَخْرَج are the دال and the حميم demonstrated in the words:

## 4. الْمُتَبَاعِدَان The Two Far From Each Other

التَّعريف: هُما الْحَرْفَانِ اللَّذَانِ تَبَاعَدا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصَّفة <u>التَّعريف</u>: <u>هُما الْحَرْفَانِ اللَّذَانِ تَبَاعَدا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصَّفة</u> <u>Its Definition</u>: These are the two letters which have articulation points far from each other, and have different characteristics.

Examples:

e words:

#### The Relationship Between the Two Meeting Letters

The prevailing rule when two letters meet is الإضْهَار, but this changes to الإدْغَام for ease in pronunciation in special circumstances and places.

As studied in book one of Tajweed rules of the Qur'an, the linguistic definition of الإَدْغَال is: والإَدْخَال, which means insertion or merging.

The applied tajweed definition of الإدْغَام is:

The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

### Two Types of Idghaam نَوْعَا الإِدْغَام

- 1. The small
- 2. The big الكبير

### The Small Idghaam الإدْغَام الصَّغِير

#### is defined as: الصَّغير

When the first letter is saakin and the second letter voweled, irrespective to whether they are within one word or in between two words.

# The Big Idghaam الإدْغَام الْكَبِيرِ

### is defined as: الْكَبير

أَن يَكُونَ الْحَرْفَانِ مُتَحَرِّكَين سِوَاء كَانَا فِي كَلِمَةٍ وَاحِدَةٍ أَمْ كَلِمَتَيْن

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَجَائِسان وَالمُتَعَالِسان وَالمُعَلِسان وَالمُتَعَالِسان وَالمُعَلِسان وَالمُعَلِسِيّاتِ وَالمُعَلِسَانِ وَالمُعَلِسَانِ وَالمُعَلِسَانِ وَالمُعَلِسِيْنَانِ وَالمُعَلِسَانِ وَالمُعَلِسَانِ وَالْعُلِسْنِهِ وَالْعُلِسَانِ وَالْعُلِسْنِ وَالْعُلِسْنِيانِ وَالْعُلِسْنِيانِ وَالمُعَلِسِيْنِ وَالْعُلِسْنِيانِ وَالْعُلِسْنِيانِ وَالْعُلِسْنِيانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَلْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَانِ وَالْعُلِسَا

The two letters are voweled, regardless whether they are within a word or in between two words.

It is called كبير because of the greater effort required.

When there is إدغام of two letters that have a "كبير" relationship with each other, meaning both are voweled, the first letter acquires a sukoon and merges into the second. This happens in only a few cases in the recitation of Hafs 'an 'Aasim.

## The Two Like Each Other الْمُتَمَاثِلان

### The "Small" Relationship of Two Alike الْمُتَمَاثِلان الصَّغِير

As defined previously, the relationship of "الْمُتَمَاثِلِين الصَّغِير" is when the first letter of the الْمُتَمَاثِلِين الصَّغِير is saakin, and the second letter of the مُتَمَاثِلَين is voweled, whether they are in one word or in two words. Examples in one word are: ﴿ يُكُرِهِهُنَ ﴾ ﴿ يُكُرِهِهُنَ ﴾ Examples between two words are:

.Its Rule: Required Merging حكمه: وجوب الإدغام

#### There are two exceptions to this rule:

# The Two Alike, the Two Similar, the Two Close, and the Two Far الْمُتَمَاثِلان وَالْمُتَجَانِمان وَالْمُتَهَارِبان وَالْمُتَبَاعَدان

contrast to the ياء or واو which are followed by a ياء or واو with a vowel. In this case there is يادغام.

The Second Exception: When the first letter is هاء سَــَكَت, and this only occurs once between verses 28, and 29 in Surah هَــَلَكُ ﴾: الحاقة In this case there are two allowable options when joining these two aayaat together.

#### The first allowed way:

اظهار الهاء مع سكتة لطيفة عليها بدون تَنفُس (Making the first هاء clear with a short stop with no breath between the two words).

The second allowed way of joining these two aayaat is:

.(with the هاء with the هاء سكت merging the) إدغام الْهاء الأولى في الهاء بعدها

# The "Big" Relationship of Two Alike الْمُتَمَاثِلان الْكَبير

In this case (الْكَــِير) the two letters have vowels and are next to each other either in one word, such as: ﴿ فِيهِ هُدًى ﴾ or in two words, such as in ﴿ فِيهِ هُدًى ﴾.

Its rule is required إظهار with exceptions including the word تَأْمُننَا in Surah يوسف in Surah يوسف. The noon mushaddadah in this word represents an إدغام. This word originally was تأمننَا . This word is read with either one of two possible correct ways:

- 1. إدغام مع الإشمام (Merging with a dhammah of the two lips, but not sound of a dhammah).
- 2. أظهار مع اختلاس حركة النون الأولى و هي الضمة (Saying both نــون clearly and stealing part of the vowel on the first noon, which is a dhammah). This means the reader only gives the dhammah 2/3 of its full timing.

een two

ng both in only

مُتَمَاثِلَ

or in

nples

r in

a

he

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَجَائِسان وَالمُتَجَارِبان وَالمُتَبَائِدان

Other exceptions to the normally required إطهار rule for المُتمَاثلين الكبير (meaning there is المُتمَاثلين الكبير) are:

These words all have إِدْغَام مِثْلَيْن كَبِير.

#### (إدغام

### The Two of the Similar Nature الْمُتَجَانسَان

The متجانسان is also divided further into:

- الصغير .1
- الكبير .2

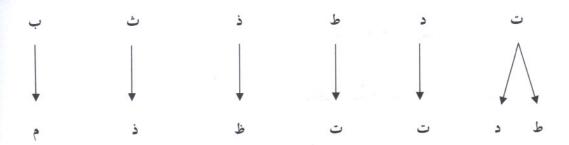
# The "Small" Relationship of Two Similar الْمُتَجَانسَان الصَّغِيْر

As stated earlier, الصَّغِيْر is:

This occurs when the first of the two letters is saakin, and the second voweled.

There are special cases of إِدْغَام in the إِدْغَام, if the letters are not specifically mentioned in the next section, then the rule is إِنْهَار , which is more of the norm than إِنْهَام . This means that إِدْغَام in the case of الْمُتَمَاثِين الصَّغِير in the case of الْمُتَمَاثِين الصَّغِير in the case of الْمُتَمَاثِين المَعْفِير in the case of الْمُتَمَاثِين المَعْفِير instead it occurs in special letters. This statement in Arabic is:

In other words **not** every time there are two letters meeting of the same مُخْرُب but different characteristics, the first one saakin and the second voweled, there is an إدغام. The following letters merge into the letters below them when they have a "صَغِير" relationship:



1. التّاء مع الدّال This occurs in two places in the Qur'an:

2. الدّال مع التّاء This occurs several times in the Qur'an, some examples are:

3. التّاء مع الطّاء This also occurs repeatedly in the Qur'an, an example is:

4. الطّاء مع التّاء This occurs four times in the Qur'an, and this is an إدغام ناقص (incomplete merging), it is incomplete in that the characteristic طاء of the إطباق of the إطباق

The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَجَائِمان وَالمُتَجَائِمان وَالمُتَجَائِمان وَالمُتَجَائِمان وَالمُتَجَائِمان

### 5. الذَّال مع الظَّاء This occurs twice in the Qur'an:

### 6. الثّاء مع الذّال This occurs once in the Qur'an

. حَفْص عن عاصِم من طَريق الشَّاطبيَّة for (واجب) is required إدغام This

7. الباء في الْمِيم is also required for الجاء في الْمِيم is also required for المناطبيّة

# The "Big" Relationship of Two Similar الْمُتَجَانسَان الكبيرِ

have vowels. مُتَجَانِــسَيْن have vowels. أَن يَتَحَــرِّك الحَرْفَــان مَعًــا This is when both of the letters of the مُتَجَانِــسَيْن have vowels. وَجُوب الإظْهَار Its rule is required وُجُوب الإظْهَار .

An example is:

The Two Alike, the Two Similar, the Two Close, and the Two Far الْمُتَمَاثِلان وَالْمُتَجَائِدان وَالْمُتَجَائِدان وَالْمُتَجَائِدان

# The Two Approximates to Each Other (Close) الْمُتَقَارِبَان

has two divisions as the others do, they are: الْمُتَقاربان

- الصغير .1
- الكبير .2

### The "Small" Relationship of Two Approximates الْمُتَقَارِبَان الصَّغِيرِ

The following letters have إدغسام when the first of the two letters is saakin and the second voweled.

This occurs whether the لام is in a verb (فعل) or participle (حرف).

Examples:

An exception to the إدغام rule the way we read (حَفْص عَن عَاصِم من طريق الشَّاطبية) occurs when there is a سَكْت between the المُطففين in surah سَكْت

# The Two Alike, the Two Similar, the Two Close, and the Two Far الْمُتَمَاثِلان وَالْمُتَجَانِسان وَالْمُتَجَارِبان وَالْمُتَبَاعِدَان

### الإدغام الشَّمسي .2

This occurs when the لام التعريف merges into the 14 letters of the لام الشميسية group. All of these 14 letters and the متقارب are متقارب.

Exception: The letter متقارب is one of these fourteen letters, but is not considered with the with the التعريف with the التعريف, instead the two متماثلين are متماثلين).

### القاف السَّاكنة في الكاف .3

This occurs only once in the Qur'an in surah الْمُرْسَلات in the aayah

Our way of reading, حفص عن عاصم, reads this as a إدغام كامل, meaning the قــاف completely merges into the .

The noon saakinah and tanween with the individual letters in the word يَرْملون with the exception of the letter noon.

These letters are classified as نون. The exception of the letter نون is due to the نون is due to the fact that it is متماثل with the متماثل.

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَجَانِسان وَالمُتَجَارِبان وَالمُتَبَاعِدان

Exception: The سَكْت which occurs in surah القيامة prevents the إدغام from taking place:

# The "Big" Relationship of Two Approximates الْمُتَقَارِبَان الْكَبِيرِ

As indicated before the "كَبِير" relationship is: هُوَ أَن يَتَحَرِّكُ الحرفان مَعًا

It occurs when the two letters that are مُتَقَارِين both have vowels.

Its rule is: إظُّهار for the recitation of Hafs 'an 'Aasim (حفص عن عاصم).

The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَجَائِدان وَالمُتَجَائِدان وَالمُتَجَائِدان

### The Two Far From Each Other الْمُتَبَاعِدَان

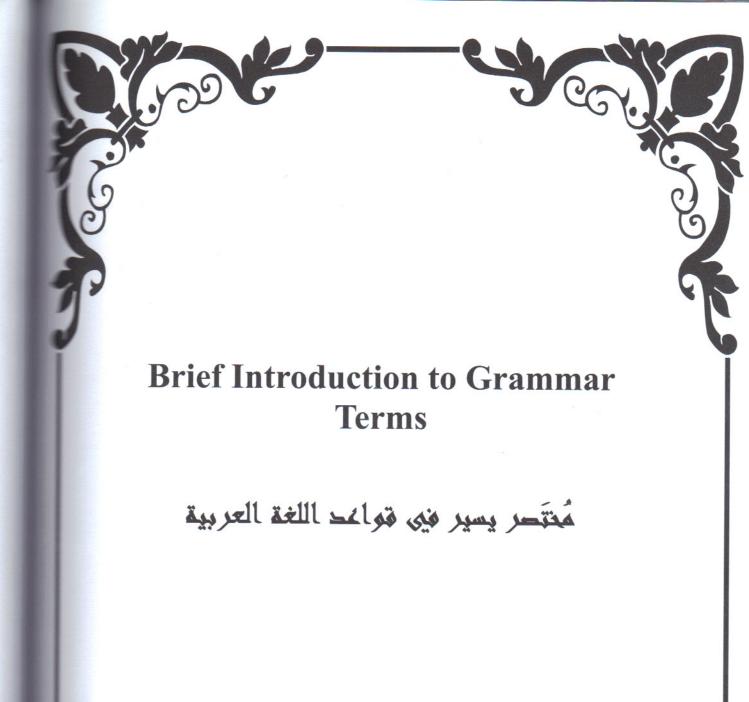
كبير or صغير no matter what the relationship is, be it إظهار or كبير

Examples:

الحاء مع الميم : ﴿ يَحْمِلُونَ ﴾

القاف مع الرَّاء : ﴿ ٱلْقُرَى ﴾

التاء مع الكاف : ﴿ وَلِتُكْمِلُواْ ﴾





# A Brief Introduction to Some Arabic Grammar and Grammar Terms

Although this is not an Arabic grammar book, a brief overview of the essential make up of Arabic parts of speech needs to be done before the lesson of هُمُــزَةَ الْوصِــل. Complete understanding of the همــزة الوصــل lesson cannot be achieved without the reader at least comprehending some basic grammar.

Words in Arabic are divided into one of three categories.

- 1. Verbs أَفعال, which in single form is a verb or فِعْل
- 2. Nouns أَسْماء This is a much more general concept than in English and encompasses more than just nouns. It includes objects of prepositions and adjuctions among other English grammar terms. The single form of noun in Arabic is اسم.
- 3. خروف There is no catch all term in English for this category of grammar in Arabic. It includes prepositions and particles. The singlular form of this in Arabic is حرف. This happens to be the same word in Arabic as "letter" but they are not one and the same. In grammar حرف refers to prepositions and particles. In word make up, حرف refers to a letter.

#### أَفْعَال Verbs

There are only three verb tense forms in Arabic. The future tense is a present tense verb form with a or or added before it. The passive tense uses the present and passive tense with a change in vowels. Other English tense forms are not separate tenses in the Arabic language, but changes occur in the verb to indicate them.

- 1. The past tense الْمَاضِي
- 2. The present tense الْمُضَارِع
- 3. The command tense الأمر

There are four essential make up of verbs

- 1. Three letter essential make up تُلاثي
- 2. Four letter essential make up رباعی

- 3. Five letter essential make up خماسي
- 4. Six letter essential make up سداسي

#### الْمَاضِي Past Tense

Past tense verbs are built (مبني) on the فتح , meaning the basic make up of the vowel (حركة) of a past tense verb is a فستح. The three letter past singular male form of a verb is the root for all other forms of the same word.

The Arabic grammar takes the verb "to do" or as it is in the past tense singular male form, فَعُلُ, "he did", to demonstrate the changes that take place from the root to other forms. Every example for each essential make up is of the derivative of the root فَعُـلُ. The following is the different past tense forms of فَعُلُ, a verb of the three letter make up.

فَعَلْتُ
فَعَلْتَ
فَعَلْتِ
Néi
فَعَلَ
فَعَلَتْ
فَعَلْنا
فَعَلْتُمْ
فَعَلْتُنَّ
فَعَلْتُمَا
فَعُلُوا
فَعَلْنَ

### الْمُضَارِع The Present Tense

Present tense verbs are not "built" (مبين); instead they are conjugated from the basic root. It is to be noted that there is no separate future tense, instead the future is formed by adding a letter (سين من on the beginning of a present tense verb, or by inserting the word before a present tense verb. The endings of the present tense verbs can be affected by certain letters before the verb. For example: أي or أي أن الإلاات (called المنافعة) cause the present tense verb to have a من on the last letter, or if it is a form of verb that has an extra نون (such as the case with plural subjects-"they") added on the end of the verb, the extra نون on the end is dropped. Other letters such as مُن أن من أن من (called مَن or أن أن والله والمنافعة) on the end of the verb to have sukoon, or if it is a form of the verb that takes an extra noon, the extra نون on the end of the verb is dropped, or if is a verb with a أن الم المنافعة والمنافعة والمن

I do	ٱفْعَلُ		
You (single male) do	تفعَلُ		
You (single female) do	تَفْعَلِينَ		
You (two) do	تَفْعَلانِ		
He does	لُغُكُلُ		
She does	تَفْعَلُ		
We do	نَفْعَلُ		
You (plural) do	تَفْعَلُونَ		
You plural (female) do	تَفْعَلْنَ		
They do (male or male/female)	يَفْعَلُونَ .		
They (two) do	يَفْعَلانِ		
They (female) do	يَفْعَلْنَ مَانَ مُعَالِنَ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ		

#### الأمر The Command Tense

The command tense is always "built" or مبني. It is built on the changes the present tense مُسني form takes. This is either a sukoon on the last letter, a dropping of the extra noon that some verb forms have, or the dropping of the ياء، واو، ألف if they are part of the essential make up of the verb.

The lesson of هسزة الوصل will explain that in the Arabic language, a word must start with a vowel. If the first letter of a word has a sukoon, then هسزة الوصل enters the beginning of the verb so that if a reader wants to begin with that word, he/she will begin with a hamzah with the appropriate accompanying vowel. This will be explained in the next chapter, but the idea is introduced here, so there will be an understanding of the chart of the command form of the verb. The following explains the forms the root فَعُلَ takes in the command form.

Do! (you male)	افْعلْ
Do! (you female)	افْعَلِي
Do! (you plural male or mixed male and female)	افْعَلُوا
Do! (you plural female)	ٱفْعَلْنَ
Do! (you two)	افْعَار

#### **Essential Make up of Verbs**

#### 1. ثلاثى Three letter essential make up.

These are verbs that have just three letters in the third person singular past tense form, as in فَعُلُ for example.

#### 2. رباعي Four letter essential make up.

These are verbs that have four letters in the third person singular past tense form, as in فَعُّلُ Do not forget that the shaddah equals two letters, so the عين in the word فَعُّلُ counts twice.

#### 3. خاسى Five letter essential make up

Verbs in this category have five essential letters in the third person singular past tense form, as in افْتَعَلَ.

#### 4. سداسي Six letter essential make up

Verbs in this category have six essential letters in the third person singular past tense form, as in استَفْعَلَ

#### أسماء Nouns

The term "nouns" is not an all encompassing term for the Arabic grammar term أُسُماء, but a brief explanation may help understand this part of speech. The definition of "اسم" is:

A word that indicates a name, leading to the كَلِمَةٌ تَدُلُّ عَلَى مسمى دلالــة الإشــارة دُون الإفــادة symbol without deriving benefit.

The term covers all objects animate and inanimate. It can be the proper name of a person, such as Muhammad, or a person in general, such as girl, boy, or can be a pronoun such as he or she. It can also be the name of kind of an animal (such as camel جمل), or a proper name of an animal (such as على). It can be the name of a plant (date palm) or just a general plant term (tree). The term القصواء which as stated previously is the plural of المساء, also covers inanimate objects such as قمر, or moon, and the name or characteristic of any other thing. Included in this would be the terms this and that: هذا، ذاك .

#### (nouns) أَسْمَاء Signs of

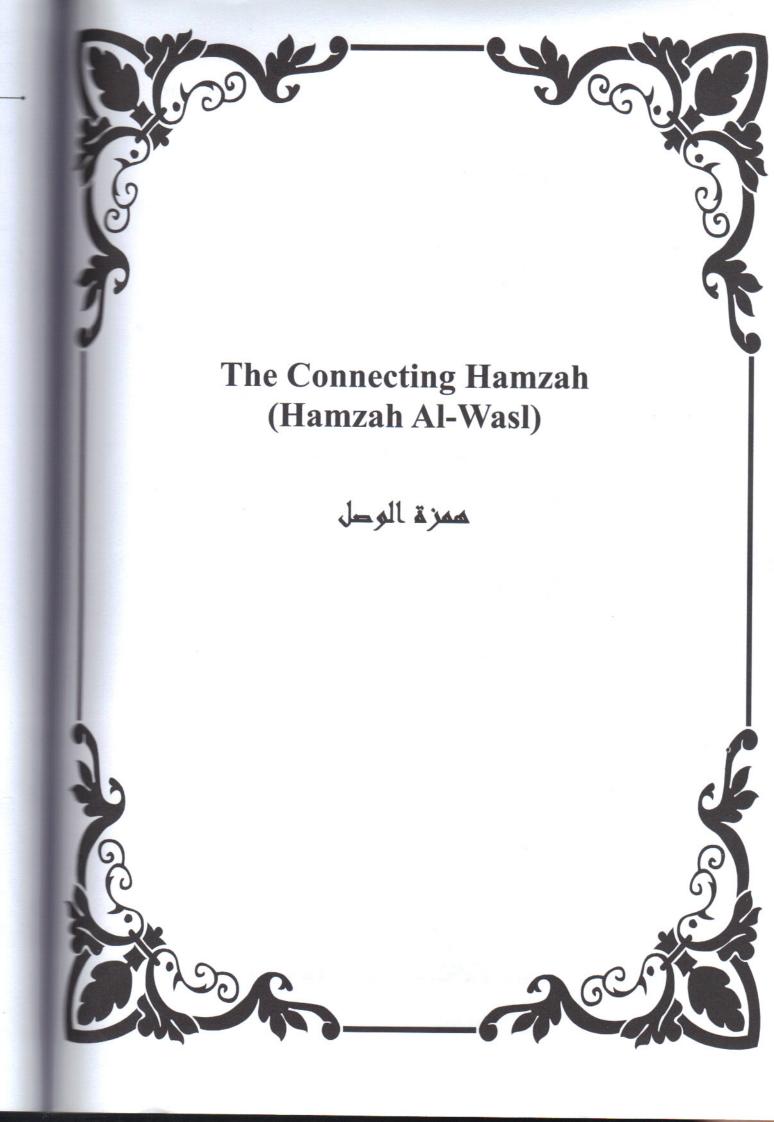
- 1. Objects of prepositions. If there is a word preceded by a preposition, such as: في مِن، علي، we know that the word following the preposition (object of a preposition) is an اسم.
- 2. A tanween at the end of a word indicates that the word is an اسم. An example is: نَبِيُّ.
- 3. The يا ربِّ of calling is another sign of an اسم, like in يا ربِّ.
- 4. A word with the definite article "the" (ال" التَّعريف) attached to the beginning of it is an السم السَّمْس.

#### حُرُوف Particples and Prepositions

These small words (usually just two letters) do not have a place in Arabic grammar conjugation, but may affect (but not necessarily) the noun or verb that follows them. These words are fixed in form and always look the same. Examples of مشصماء that affect الشماء are:

لِ، لَنْ، لَمْ، مَنْ، إِن are أَفعال) that affect verbs حروف are

Examples of خسروف that may or may not affect the noun or verb that follows: ما، لا، و، ف، ثُمّ



# The Connecting Hamzah هَمْزَةُ الْوَصْل

It is established in the rules of the Arabic language that one must start any reading with a voweled letter. The reader of the Qur'an then must always start reciting with a voweled letter, never a sukoon. Another fundamental of reading the Qur'an is that stopping is always with a sukoon on the last letter that is recited, never a vowel, except with الرَّوْمُ which will be discussed, Allah willing, later. Some words are not written with a vowel on the first letter, and, as stated starting a word with a sukoon is not allowed. In this case an extra هُمُ نَوْمُ الْوَصُلُ (hamzah) is put on the beginning of the word. This هُمُ نَوْمُ الْوَصُلُ is used to connect it to (وصل) the sukoon that is present at the beginning of the word. The hamzah al-wasl looks like an alif with a little letter over it, as in:

Definition of همزة الوصسل: It is an hamzah brought forth to be able to begin with a saakin [letter], established (pronounced) when starting the words, dropped when continuing. This is exemplified in the following aayah:

In this aayah the مزات in the words أَلَّذِينَ - اللَّذِينَ - اللَّذِينَ - اللَّذِينَ الله are all الله and, meaning that they are dropped when continuing (when joining the word with the word preceding it), and are pronounced when starting (starting with the word). It is called همزة because it connects or joins (وصل) to a point with a sukoon.

Hamzah al-wasl is not to be confused with a regular letter hamzah, called مُمْزَةَ الْقَطِع , which can be at the beginning, middle, or end of a word. The regular letter hamzah or عَيْن looks like the head of the letter عَيْن looks like the head of the letter هَمْزَةَ الْقَطع in: ﴿ وَاوِ as in: ﴿ السَّيِّينَ عُ ﴾, or on a ياء as in: ﴿ السَّيِّينَ عُ ﴾, or on a عَادَ الله المُعَمِّقَ الْحِذُ ﴾ واو الله عند الله عند الله المؤلفة المؤلف

It can also be written on a "tooth" or stick in the middle of a word: ﴿ ٱلْمَاتِكَةُ ﴾, or just in the air with no letter or stick to "lean" on: ﴿ ٱلْأَسْمَاءَ ﴾. These are all hamzah al-qata'

#### ممزة الوحل The Connecting Hamzah

(هَمْزَةَ الْقَطْع), and are pronounced as a hamzah with the accompanying vowel written over or under the hamzah whether starting on the word, or continuing from a previous word.

Hamzah al-wasl on the other hand has no vowel written over it and is only at the beginning of a word. It is only written over an alif, with the small  $\omega$  over it (1).

For those using the copy of the mus-haf (مُصْحَفُ) prevalent in Pakistan and India, there is a different way to determine hamzah al-wasl, from هَمْزَةَ الْقَطَعِ (hamzah al-qata'), and from an alif. These copies of the mus-haf (مُصَحَفُ) do not write in the symbol for the hamzah on an alif, nor do they write in the symbol for hamzah al-wasl. The way to determine then whether the symbol " at the beginning of a word is a regular هَمْزَةَ الْقَطِعِ , or hamzah al-wasl is that if

there is a vowel written over or under it, it is a هَمْ رَهَ الْقَطِع as in . If there is no

vowel on it, it is then a hamzah al-wasl, as in the first letter of: . The real true alif ( which is an alif preceded by a fathah (فَتْحَةُ) can never start a word, since it is a saakin letter.

#### is found in: همزة الوصل is found in:

1. الأَفْعَال Verbs

2. الأسماء Nouns

3. الْحُرُوف Participles

Note: هُمَــزة الوصــل can be in regular forms of the above three parts of grammar, which is the norm, or rarely in irregular forms.

## Hamzah Al-Wasl in Verbs هَمْزَةُ الْوَصْل فِي الأَفْعَالِ

is found in the following verbs: همزة الوصل

The Past Tense Verb with a Five Letter Base الْفِعْل الْمَاضِي الْحَماسي

The following aayaat have examples of this:

﴿ فَمَن ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُواْ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ﴾ [البقرة:194]

﴿ ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ ﴾ [الأنبياء:1]

﴿ إِنَّ ٱللَّهَ ٱشۡتَرَىٰ مِنَ ٱلْمُؤۡمِنِينَ أَنفُسَهُمۡ وَأُمۡواٰهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ﴾ [التوبة: 111]

The Past Tense Verb with a Six Letter Base

The following aayaat have examples of this:

﴿ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ ٢ ﴾ [البقرة: 60]

﴿ إِلَّا إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَنفِرِينَ ﴾ [ص:74]

﴿ حَتَّى إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسۡتَطْعَمَاۤ أَهْلَهَا ﴾ [الكهف:77]

﴿ وَإِنِ ٱسْتَنصَرُوكُمْ فِي ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ ﴾ [الأنفال:72]

The Command Form of the Three Letter Root Verb الأَمر مِن الفِعل الثلاثِي

The following verses have examples of this:

﴿ فَقُلُّنَا أَضْرِب بِعَصَاكَ ٱلْحَجَرَّ ﴾ [البقرة:60]

﴿ وَقَالَتِ ٱخْرُجْ عَلَيْنٌ ﴾ [يوسف:31]

﴿ أَنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْأَيَاتِ ﴾ [المائدة: 75]

﴿ أَتُلُ مَاۤ أُوحِيَ إِلَيْكَ مِنَ ٱلْكِتَابِ ﴾ [العنكبوت: 45]

﴿ آدْعُ إِلَىٰ سَبِيلِ رَبِّك بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةَ ﴾ [النحل: 125]

﴿ أَذْهَب إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ۞ ﴾ [طه:24]

The Command Form of the Five Letter Verb الأمر من الفعل الخماسي

The following aayaat have examples of this:

﴿ أَنتَهُ وا خَيْرًا لَّكُمُّ ﴾ [النساء: 171]

﴿ انطَلِقُوٓ ا إِلَىٰ مَا كُنتُم بِهِ - تُكَذِّبُونَ ﴿ ﴾ [الرسلات:29]

﴿ قُلِ ٱنتَظِرُواْ إِنَّا مُنْتَظِرُونَ ﴿ ﴾ [الأنعام: 158]

الأمر مِنَ الفِعْل السّداسي The Command Form of the Six Letter Verb Examples:

﴿ ٱسْتَغَفِرْ لَهُمْ أَوْ لَا تَسْتَغَفِرْ لَهُمْ ﴾ [التوبة:80]

﴿ قَالَتَ إِحْدَنُهُمَا يَكَأَبَتِ ٱسْتَثْجِرُهُ ﴾ [القصص:26]

﴿ قُلِ ٱسْنَهْ زِءُوٓا إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴾ [التوبة:64]

# The Connecting Hamzah معزة الوحل

It is clear from the preceding that hamzah al-wasl does  $\underline{\mathbf{NOT}}$  enter into the following verbs:

- 1. الفعل الْمُضارع مطلقًا . Any present tense verb.
- 2. الفعل الرباعي مُطلَقًا Any four letter root verb.
- 3. فعل الْمَاضي الثلاثي The past tense three letter root.

The following table explains which regular verbs the همزة الوصل can enter:

سداسي Six letter	خماسي Five letter	رباعي Four letter root	ثلاثي Three letter root	الفعل The Verb
<b>√</b>	<b>✓</b>	×	×	ماضي Past tense
×	×	×	×	مضارع Present tense
<b>✓</b>	<b>✓</b>	×	<b>√</b>	أمر Command

# حركة البدء بهمزة الوصل في الأفعال المقيسة فيها Vowel of the hamzah al-wasl when beginning with it in verbs

The vowel of همزة الوصل when beginning with it, in verbs, depends on the vowel on the third letter of the verb. NOTE: The همزة الوصل is considered a letter when counting the letters; a letter with a shaddah is counted as two letters. There are two possible vowels when starting with همزة الوصل in verbs.

- الضم .1
- الكسر .2
- 1. الْفِعْسَلِ مَسْمُهُومًا ضَسَمًا لازِمَّسَا الْفِعْسَلِ مَسْمُهُومًا ضَسَمًا لازِمَّسَا المُعْسَلِ مَسْمُهُومًا ضَسَمًا لازِمَّسا Hamzah al-wasl has a dhammah on it when starting with it, if the third letter of the verb has a required dhammah (meaning the dhammah is part of the original verb not an acquired one).

The following aayaat have examples of this in past tense verbs:

Examples of this in the command form of verbs are shown in the following aayaat:

2. تُكْسَر هَمْزَةُ الوَصلِ حَال الابْتِداء في الأَحْـوَال الآتِيَـة: Hamzah al-wasl has a kasrah when beginning with it in the following cases:

A) إِذَا كَان ثَالِثُ الفِعْلِ مَكَسُورًا كَسْرًا أَصْلِيًا If the third letter of the verb has an original kasrah. This is exemplified in the following verses:

﴿ آصْبِرْ عَلَىٰ مَا يَقُولُونَ ﴾ [ص:17]

﴿ رَّبَّنَا آكَشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿ ﴾ [الدحان:12]

﴿ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا آصِرِفٌ عَنَّا عَذَابَ جَهَنَّمَ ﴾ [الفرقان:65]

B) إِذَا كَانَ ثَالَثُ الفِعْــلِ مَفْتُوحِّــا When the third letter of the verb has a fathah (فَتْحَــة). This is demonstrated in the following aayaat:

﴿ إِلَّا مَنِ آرْتَضَىٰ مِن رَّسُولِ ﴾ [الحن:27]

﴿ آذْهَبُواْ بِقَمِيصِي هَاذَا فَأَلْقُوهُ عَلَىٰ وَجَّهِ أَبِي ﴾ [يوسف: 93]

﴿ سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱلطَلَقْتُمْ إِلَىٰ مَعَانِمَ ﴾ [الفتح:15]

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَحِيبُواْ لِلَّهِ وَلِلرَّسُولِ ﴾ [الأنفال:24]

﴿ ٱعۡلَمُوٓا أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ﴾ [المائدة:98]

C) اإذَا كَان ثَالَث الْفِعل مَضْمُومًا ضَمًّا عَارِضًا When the third letter of the verb has a conditional or incidental dhammah. It is to be noticed that in these next six examples shown below the dhammah is a transient one due to the plurality of the command form of the verb. These are the only five verbs in the Qur'an that have a conditional or transient dhammah in the third letter, but it should be noted that some of these verbs occur in the Qur'an in different forms of the same verb. As stated previously, when starting with one of these six verbs, we start with a kasrah not a dhammah.

﴿ ثُمَّ اَقْضُواْ إِلَى وَلَا تُنظِرُونِ ﴿ وَالْكَهَ اللَّهُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

When starting with the word إِيتُوا "employing the rule of المد البدل which was previously discussed.

Still another item to be noticed is that if واو العطف (the conjunctive wow which means "and") precedes a verb that begins with a hamzah al-wasl, and we are beginning with this verb, we must begin with the واو due to its strong link to the verb. We therefore read the واو with a fathah (فَتْحَمَّة), then continue reading the verb. The same is to be said of the فاء عطف rules in this case. Examples are in the following:

# Hamzah Al-Wasl in Nouns هَمْزَةُ الْوَصْل فِي الْأَسْمَاء

The همزة الوصل can be regular or irregular in nouns.

in nouns is always started with a همزة الوصل The تَكُونُ هَمْزَةُ الوَصْلِ فِي الأَسْمَاءِ مَكْسُورَةً دائمًا kasrah.

# The Regular Hamzah Al-Wasl in Nouns هَمْزَةُ الْوَصْلِ القِيَاسِيَّة فِي الأَسْمَاء

Original noun derived from five and six letter verbs.

A مصدر is defined as: هُوَ الاسم الدَّالُ عَلَى مجرد الحدث, it is a "noun" that points to the moment of occurrence.

These مصادر (plural of مصادر) that begin with هنزة الوصل are derived from either a five-letter verb that has the same letter and vowel "weight" or form as افتَعَال or a six-letter verb with the same letter and vowel weight as استَفعَل. When these verbs are in the noun form, the third letter has a kasrah and an alif is added before the last letter. The verb root word افتَعال in the noun form of it, and the verb root word استَفعال becomes استَفعال in the noun form.

Examples of five letter original nouns (مصادر) starting with همزة الوصل are found in the following aayaat:

#### Original noun of a six letter past tense verb: مصدر الفعل الماضي السداسي

The following aayaat exemplify مصادر that have been derived from a six letter past tense verb. They are derived from verbs, but are not verbs; these are nouns and therefore hamzah al-wasl starts with a kasrah:

﴿ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَاهِيمَ لأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ ﴾ [التوبة:114] ﴿ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَاهِيمَ لأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ ﴾ [التوبة:11] ﴿ وَلَوْ يُعَجِّلُ ٱللَّهُ للِنَّاسِ ٱلشَّرَّ ٱسْتِغْجَالَهُم بِٱلْخَيْرِ ﴾ [يونس:11] ﴿ وَلُو يُعَجِّلُ ٱللَّهُ للنَّاسِ الشَّرُواْ وَٱسْتَكُبُرُواْ ٱسْتِكْبَارًا ﴿ ﴾ [نوح:7]

### Hamzah Al-Wasl in Irregular Nouns هَمْزَةُ الْوَصْلِ السَّمَاعِية فِي الأسْمَاء

The irregular hamzah al-wasl is found in ten specific nouns in the Arabic language, only seven of these are found in the Holy Qur'an. The nouns found in the Holy Qur'an are:

ابـــــن- ابنـــــت- امــــرؤ- امــــرأت-اســـم- اثـــــنين- اثنـــــتين

#### ابن Examples of

﴿ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ ﴾ [آل عمران:45] ﴿ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ ﴾ [آل عمران:45] ﴿ وَنَادَكِ نُوحُ رَّبَّهُ وَفَقَالَ رَبِّ إِنَّ ٱبْنِي مِنْ أَهْلِي ﴾ [هود:45]

#### Examples of ابنت:

This can be found in the Qur'an in its singular form and in the double (مُثَنَّى) form:

#### (مر فوعًا, منصوبًا وَمجرورًا) in the three different grammatical ways امرؤ

#### امرأة Examples of

It can be found written with the المَرْبُوطَة or with the المُرْبُوطَة as the last letter. امرأت) as the last letter. امرأت can be found in its singular form (امرأت) or in its double form (امرأت), both beginning with هزة الوصل:

#### اسم Example of

﴿ وَمُبَشِّرً البِرَسُولِ يَأْتِي مِنْ بَعْدِي ٱسْمُهُ وَ أَحْمَدُ أَحْمَدُ أَنَّهِ [الصف: 6]

#### (two) اثنين Examples of

It can be found conjugated with an alif and with or without a noon (اثنان, اثنا عشر), or with a ya' with or without a noon (اثنين, اثني عشر).

﴿ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدَّلِ مِّنكُمْ ﴾ [المائدة:106] ﴿ إِذَ أَخْرَجَهُ ٱلَّذِينَ كَفَرُواْ ثَانِيَ ٱثْنَيْنِ إِذْ هُمَا فِي ٱلْغَارِ ﴾ [التوبة:20] ﴿ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُواْ ثَانِيَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا ﴾ [التوبة:36] ﴿ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا ﴾ [التوبة:36]

#### ممزة الوحل The Connecting Hamzah

#### اثنين (two), which is the female form of اثنين

This can be conjugated the same ways as "اثنين" described above.

The other three nouns that start with همزة الوصل that are NOT found in the Qur'an are: است, ابنم, ایم

Note: The word الْحُدُرَات found in Surah الْحُدُرَات can be started two different ways:

- 1. It can be started with همزة الوصل المفتوحة followed by a kasrah of the lam: "الِسْم
- 2. It can be started with اللام مكسورة without hamzah al-wasl that precedes it: "إلِسْم"

  Both ways are accepted.

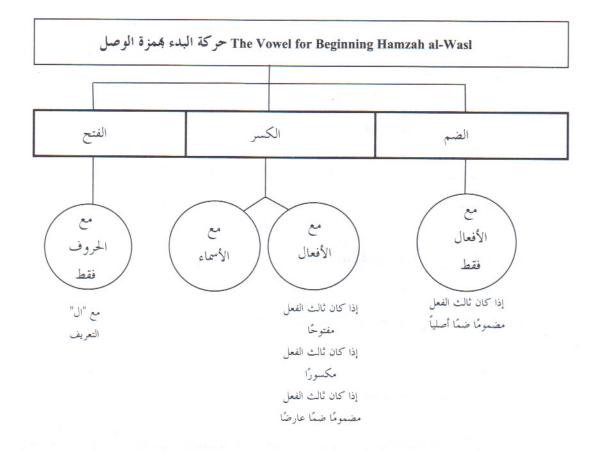
# Hamzah Al-Wasl in Participles هَمْزَةُ الْوَصْل فِي الْحُرُوف

تُسدُّخل همرزةُ الوصلِ عَلَى حَرْفِ السلامِ مِسن "ال" التَّعرِيسف وتَكُسونُ مَفْتُوحة دَائِمًا Hamzah al-wasl can precede the participle lam of the ال of "the". Hamzah al-wasl, when beginning these words is always read with a fathah (فَتْحَة). Examples of this are found in the following:

The همزة الوصل disappears in writing and in pronunciation in "ال" of nouns when preceded by or a lam with a kasrah. This is demonstrated in the following aayaat:

When the other حروف الجر enter a noun beginning with "ال" the معزة الوصل is not pronounced, but is still written in the word:

# Chart summarizing vowels used when beginning a word with hamzah al-wasl



# The Meeting of the Two اجتماع همزتَى القطع والوصل معًا في كلمة واحدة Hamzah Al-Qata' and Al-Wasl in One Word

There are two ways this occurs. The first way is when the همرزة الوصل precedes the مرزة القطع الساكنة . The second occurrence is when همزة القطع الساكنة (question) precedes همزة الوصل . همزة الوصل

# تَقَدُّمُ هُمزةِ الوصْلِ على هُمزةِ القطعِ الساكنةِ Hamzah Al-Wasl Precedes a Hamzah Qata' which is Saakinah

When starting these words, the hamzah al-qata' that is saakinah is changed to a medd letter similar to the vowel on the hamzah al-wasl.

This is further explained after the following examples.

This only occurs in a few verbs. Examples of this can be found in the following aayaat:

We know from previous subjects that when we join the word preceding the word "the" with hamzah al-wasl with the word that has it, we do not pronounce or use همزة الوصل stays fixed, and is pronounced.

In the first example on the previous page: اَلَّذِى اَوْتُمِنَ we would read the الذي of ذال with a kasrah, then immediately pronounce the hamzah أن saakinah. When beginning one of these words, we begin with hamzah al-wasl with the appropriate vowel, then the مسزة القطع ما of the similar vowel as on the hamzah al-wasl. If we start hamzah al-wasl with a kasrah, the مزة القطع ساكنة that immediately follows becomes a عن . An example of this is in the word . ياء مدّية when starting a word like this is a dhammah, then the hamzah al-qata' saakinah is changed into a عندية . This would be the case when starting the word: واو مَديّة . This was discussed under المسد البسدل rule and it is as such: Whenever two hamzahs meet, the first voweled, the second saakinah, the second hamzah changes into a medd letter of the same nature as the vowel on the first hamzah.

This rule is employed anytime there are two hamzahs; the first voweled, the second saakinah, but is used in hamzah al-wasl only when starting on a verb that has a hamzah al-wasl immediately followed by a مرة قطع (hamzah qata') saakinah.

# The Questioning Hamzah تَقَدُّمُ هَمْزَةِ الْقَطْعِ التِي لِلاسْتِفَهامِ عَلَى هَمْزَةِ الوَصْلِ Al-Qata' Precedes Hamzah Ál-Wasl

This occurs in nouns and verbs. In verbs, the همزة الوصل is dropped in writing and pronunciation and the همزة الاستفهام remains. In nouns, both types of hamzahs remain in the word.

#### The first case الحالة الأولى:

السينهامِ Hamzah al-wasl is dropped in تَسْقُطُ هَمْزَةُ الوَصْلِ حَطًّا وَلَفْظًا وَتَبْقَى هَمْزَةُ القطعِ السيّ لِلاستفهامِ Hamzah al-wasl is dropped in writing and pronunciation and هَمْ زَةَ الْقَطع of a question remains. This is in verbs. The following aayaat demonstrate this:

All of the verbs in red originally have hamzah al-wasl at the beginning, but because the questioning هَمْزَةَ الْقَطع (hamzah al-qata') entered the verb, hamzah al-wasl has been dropped in writing as well as pronunciation.

The verb in the first example is ﴿ اَ تَحَذَّتُ مُ ﴿ مَا اللَّهُ مُ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ ﴿ اللَّهُ اللَّهُ ﴿ أَكَّذَاتُ مُ ﴿ مُ اللَّهُ اللَّا اللَّهُ اللّ

#### The second case الحالة الثانية:

When a هُمْزَة الْقَطع (hamzah qata') indicating a question (الاستفهام) enters a noun that has the definite article "ال" attached at the beginning of it, هَمْزَة الْوَصْل (hamzah al-wasl) undergoes changes so that the questioning hamzah can be distinguished from the "ال". Without a change in hamzah al-wasl, it would be impossible to determine whether there was a question before the "ال" or not, since we begin nouns that have "ال" in front of them with a fathah (الله عَنْمَة قطع of questioning also begins with a fathah (الفَتْحَـة). Hamzah al-wasl would normally not be pronounced at all during continuous reading. When this questioning also begins with alqata') is present before a noun starting with "ال", hamzah al-wasl is changed to either one of the two following states. Both of these ways of recitation are allowed in the recitation of حفص عَن عَاصِم مِن طُريق الشّاطبيّة

- 1. A lengthened alif; أَلف مديّة . This is called
- 2. An "eased" hamzah; هرزة مُسنهّلة. This is called

#### الإبدال

عِندَما تَدْخُلُ هَمْزَةُ الاسْتِفهَامِ عَلَى الاسمِ الْمُعَرَف بِ "ال" تُبدَلُ هَمْزَةُ الوَصلِ الَّتِي في "ال" التعريفِ عِندَما تَدْخُلُ هَمْزَةُ الاسْتِفهَامِ عَلَى الاسمِ الْمُعَرَف بِ "ال" وَتعريفِ أَلِفًا مَدَّيَّةً تُمَدُّ بِمِقْدار ٦ حرَكَات

Its definition: When a hamzah indicating a question (الاستفهام) enters a noun that has the definite article "ال", hamzah al-wasl (هسزة الوصل) is changed into a lengthened alif which is lengthened six vowel counts. This lengthening is six counts due to the sukoon on the lam after the long alif. The medd is مدّ لازم and is either مُحَفّ when followed by a shaddah, or مُحَفّ when there is a simple sukoon after the long alif.

#### التّسْهيل

عِندَما تَدْخُلُ هَمْزَةُ الاسْتِفهامِ عَلَى الاسمِ الْمُعَرَف بِ "ال" تُسَهَّلُ هَمْزَةُ الْوَصْلِ بَيْن الْهَمْزةِ والأَلفِ مَع عَدم اللهِ مُطلقًا

When a hamzah indicating a question (الاستفهام) enters a **noun** that has the definite article "ال", the hamzah al-wasl (هسزة الوصل) is "eased" so that it is between a hamzah and an alif, with absolutely no medd.

Occurrences: This change (either lengthening with أَنَّ عَنْ ) occurs in three words in six places in the Qur'an. The three words are: ﴿ عَ ٱللَّهُ ﴾ The aayaat they occur in are as follows:

A reminder: All of these three words in the six different aayaat shown above can be read with either مَمْزَةَ الْوَصْل Repeating again, the reason for the need of الْوَصْل (hamzah al-wasl) to be used, but changed, is that without the questioning hamzah, the word would be started with a fathah (فَتْحَتُ on hamzah al-wasl. The questioning hamzah al-qata') has a fathah (فَتْحَتُ on it, and without using and changing hamzah al-wasl, the listener would not be aware that there was a question. This is because the word would sound the same with or without the question هَمْزَةَ الْقَطِع (hamzah al-qata') if there was no change in hamzah al-wasl.

This concludes book two of the three part series entitled: Tajweed Rules of the Qur'an. We ask Allah to make easy the publishing of part three in the near future, and He is capable of everything.

# Tajweed Rules of the Quran

By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibi-yyah. The book is intended to be a guide for non-Arabs with a good grasp in English in studying tajweed.

This book explains the concept of the accent (an-nabr) in the recitation of the Glorious Qur'an and the conditions of its use, it also defines and explains the important chapter on the characteristics of the letters, velarization and attenuation (tafkheem and tarqeeq) are covered in this part, as well as the concept of the two alike, the two similar, the two close, and the two far and the rules for idghaam and ith-haar in these different relationships. A brief introductory to grammar terms is made in this book to assist the student in understanding the last chapter, that of the connecting hamzah (hamzah al-wasl).

The explanations of the different subjects are in English, and the Arabic terms are translated. This is to assist the student in understanding and encourage them to learn the Arabic definitions and terms. This book should facilitate non-Arabs studying tajweed whether they are in a class-room with explanations taught in Arabic or in English.

This book cannot replace the importance of reciting to and being corrected by a trained teacher of tajweed, instead it is a guide and an aid in understanding the concepts of tajweed, the application can only be refined by recitation and correction.

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